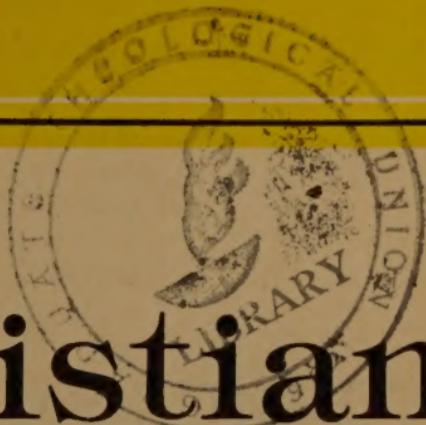


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Summary of Contents for March 1977

APOSTOLIC SUCCESSION AND
HOLY ORDERS

W. H. Marshner

THE DAUGHTERS OF
MODERNISM

Rev. Basil Wrighton

DEATH OF A MONSTER

The Editor

WHAT WOULD ST. JOHN
VIANNEY SAY?

Mgr. R. J. Schuler

WHO SPEAKS FOR THE
PERSECUTED CHURCH?

Philip Vickers

C.T.S.: RITE YOU ARE

Colm Brogan

COMMUNISM AND THE CHURCH

is the general title of a new series of four articles by Father Paul Crane, S.J., which will be published in *Christian Order* from April-July (inclusive) of this year. We can give no guarantee unfortunately that new subscribers who apply late for this series will receive it complete or that those who renew on the second or third reminder will do so. Those who wish for the series are advised to subscribe now and to renew promptly. Printing costs forbid the carrying of large quantities of back numbers of *Christian Order* whose circulation is now getting close to 11,000. — The Editor.

Contents

Page	
130	DISHONEST PRACTICE The Editor
134	APOSTOLIC SUCCESSION AND HOLY ORDERS W. H. Marshner
145	GREYBEARDS AT PLAY Archbishop J. Dwyer
149	THE DAUGHTERS OF MODERNISM <i>Rev. Basil Wrighton</i>
156	DEATH OF A MONSTER The Editor
165	WHAT WOULD ST. JOHN VIANNEY SAY? Msgr. R. J. Schuler
169	WHO SPEAKS FOR THE PERSECUTED CHURCH? Philip Vickers
180	NEW PENANCE <i>Rev. Albert J. Nevins</i>
183	ANY QUESTIONS? <i>William Lawson, S.J.</i>
186	BOOK REVIEWS. <i>Colm Brogan, Paul Crane, S.J.</i>

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Christian Order

EDITED BY

Paul Crane SJ

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Dishonest Practice

THE EDITOR

ACTING on instructions from the Holy Father, Cardinal James Knox, Prefect of the Sacred Congregation for the Sacraments and Divine Worship, called last year for reports from episcopal conferences in the countries concerned as to what had been happening since Communion in the hand was first introduced.

Reports were asked to be in by last Christmas. In England and Wales, where Communion in the hand was thrust overnight on priests and layfolk in the summer of 1976, I would imagine that the report sent in to Cardinal Knox blew neither hot nor cold. I do not know for sure because I have not seen it, but that is what I would imagine. Consciously or subconsciously the impression would have been given that all was well, that people were content with the new rule and that steady "progress" was being made. This is what I imagine and I do so because, from the very start, it has been only too clear that, in this country, a progressive group has been determined to have its way in this as in other matters; forcing the new rite on the Faithful through the Bishops, even at the price of what can be termed accurately their disobedience to the Holy See, which had stated most firmly in *Memorale Domini* that Communion in the hand could be authorised by Episcopal Conferences only in those countries where, before 1969, the practice had taken hold in defiance of accepted practice and age-old custom and to an extent sufficient to warrant its regularization through episcopal enactment. Yet, there is no evidence at all that this was the

case in England and Wales when Communion in the hand was introduced last summer. What we had, therefore, at the time, was a coup worked by sleight of hand through the instrumentality of apparently frightened Bishops at the instance of a progressive minority and in opposition to the wishes of the laity and priests of England and Wales.

And the follow-up of the coup has proceeded in the same way as the coup was brought about — by sleight of hand; that is, dishonestly. I have no other option, in the light of what I know, but to charge progressive priests, religious teachers and Reverend Mothers, who are forcing this practice on layfolk, children and women religious, with dishonesty and, also, with bullying — this latter in some cases to an abominable degree. I accuse of dishonesty progressive priests and Reverend Mothers who have given their parishioners and religious sisters respectively the impression that Communion in the hand has been ordered — or, at least, is desired — by the Bishops. The truth, of course, is the exact reverse: it has not been ordered; and to give the impression that it has when it hasn't is a lie. Communion in the hand has been authorised; which means that the original, age-old custom of Communion in the mouth is in possession and should be upheld, and that it is totally wrong for teachers at school and cocky young curates in church to devote all their energies in this matter to pressing the new practice on children and adults to the exclusion of the old. It should be exactly the other way round, for the old law in this case is in possession and should be recognised as such.

Even worse than this deceitful propaganda in favour of the new practice to the exclusion of the old is the pressurised bullying used to enforce it — by progressive clerics who rip away altar-rails and enforce on their parishioners perfunctory standing for Communion, so that hand-reception becomes in the end almost inevitable; or who lecture congregations in its favour; or show by their demeanour at the time that those who would worship God in the old way (as they are most certainly allowed to) are out of tune with the "modern" Church, which they have chosen to inflict on their parishioners; or who deride in conversation afterwards those who cling to the old custom, which no priest should ever deride and which all are bound to uphold. Of those priests who do deride Communion in the mouth I can only say that they seem to me to be not of God, but of the Devil.

And I have to say the same of those supposedly Catholic

teachers, who bully small children and their parents into the new ways; bringing group pressure as a rule to do its fearful work upon them. Vile bullies, too, are those Reverend Mothers (so "meekly" calling themselves "Sister Superior" in their zeal for a bogus egalitarianism) who leave the members of their religious communities no option, but to conform to what they hate in the face of almost irresistible pressure. The cruelty in some convents today in this and other matters has to be seen to be believed.

This is the way it has been going and I bet that hardly a word of it has reached Cardinal James Knox. And why? Because the progressive confidence-tricksters who pulled off this coup in the first place and have carried forward its impetus ever since are not — repeat, not — going to be robbed of their victory by any report to Rome of the trickery and the bullying that have carried so far forward their initial victory. No, Sir! Having got so far, they will carry this one through to a triumphant conclusion. I am sure that, in this matter, Cardinal Knox will have received from England and Wales just the right kind of soothing report, written by some trendy member of a Commission and foisted on the bishops for their signatures which were duly given. A few abuses? Yes, indeed, but, then; tut, tut, tut, we are moving forward. And the end-result? Things, on the whole, are going along very nicely indeed. The new rite is quite obviously bearing fruit. In other words, in England and Wales the Catholic cattle are contented. This will be the impression created and duly conveyed to Rome.

If that is how it has been made to appear, it would seem that His Eminence, Cardinal James Knox must be told one thing; — namely, that he has been told a lie in this matter of Communion in the hand and that, in all probability, he will be told more lies by the same progressive gang that is lying to him at present. What I have in mind is that those who fooled the English and Welsh Bishops last summer into believing that they had received many requests for Communion in the hand, can fool them now, I imagine, into believing anything at all. In this way, the lies with which Progressives fooled the Bishops of England and Wales will find their way to Cardinal Knox and no doubt, be accepted by him as truth. And why? Because no other course will be open to him in a situation where soviet-style democratic centralism is passed off as responsible and, above all, understanding and compassionate government. Under these circumstances, the

lies put out by progressives are bound to be accepted; and, in the process, those who accept them are bound to be grossly deceived. And they will be undeceived — if I may use the expression — only when one thing happens; and it may happen sooner than many think. One morning Cardinal Knox will wake up, expecting to hear the lowing of contented Catholic cattle munching their way through green pastures. But what he will hear will not be that. He will hear instead the bellow of a thousand angry bulls; then the roaring thunder of their stampeding hooves. This is what is going to come; and, when it does, look out.

No direct threat is intended here or even implied. All I am attempting is a personal forecast of things to come. From what I know I believe my forecast is correct. For the laity have now had it. They know they have been and are being cheated. They are on the move. And they will not be stopped.

WHO'S DIVIDING WHO?

It is sad to note that the desire to heal differences does not extend to all. In the present euphoria, one might have expected an overflow of pastoral charity from an ecumenical shepherd in the direction of members of his own flock. This is not so however. The Bishop of the newly-formed Diocese of East Anglia has refused permission for the Society's annual pilgrimage to Walsingham on the grounds that it would be divisive. Is it divisive to wish to pay homage to the Mother of God and of the Church in the way she was honoured at her shrine for centuries? Or is it divisive to refuse access to that shrine to a section of her children when their request is made under an Indult granted by the Holy Father? It is hard to accept such a decision and impossible to understand. — Bulletin No. 31 of Latin Mass Society, February, 1977.

Just as today there are views put about by theologians who deny the identity of the Church Christ founded with the Catholic Church, so, too, there are views that deny the essential relationship between the Apostolic Succession and valid Orders. In each case, the underlying aim of those who do so would appear to be to bend Catholic doctrine in the interests of a necessarily bogus ecumenism.

Acknowledgements to The Wanderer.

Notes on Mysterium Ecclesiae

2: APOSTOLIC SUCCESSION AND HOLY ORDERS

W. H. MARSHNER

THE TEACHING of the new Vatican Document in *Mysterium Ecclesiae* can best be understood by passing directly from chapter I (dealing with the unity of the Church) to the last chapter which deals with the Apostolic Succession and Holy Orders. From there, we can go to Chapters 2-4, which deal with infallibility from the point of view of the subjects exercising this prerogative. Then Chapter 5, which concerns the objects of infallibility (that is, dogmas), deserves to be dealt with last.

Once the issue of the Church's identity has been solved, as in Chapter I of *Mysterium Ecclesiae*, by asserting unequivocally that the Mystical Body of Christ is identical with the Roman Catholic Church, one can turn serenely to the complementary truth, noted in the same Chapter and at Vatican II, that even outside this one true Church, many elements of "truth and sanctification" are to be found. One thinks first, perhaps, of the Bible in the Protestant churches. But most crucially, one thinks of the existence of the Sacraments among some of the separated bodies.

According to the Council of Trent (D-S 1609), three

Sacraments confer an indelible character or mark on the soul. These are Baptism, Confirmation and Holy Orders (which are also, therefore, the unrepeatable Sacraments). Now if these "characters" are really indelible, as the Church teaches, then it follows that even those who leave the Church cannot lose them. Therefore, when a group of people breaks communion with the Holy See through schism or heresy, the members of that group nevertheless retain their status as baptised; hence they retain the power to baptise others. If any members of the break-away group have received the Sacrament of Orders, they retain the power to say Mass. And finally, if any bishops are among the schismatics, these bishops retain the power to ordain and consecrate, and hence to perpetuate within the schism the hierarchical priesthood and a valid Eucharist (not licit, of course, but valid). These are truths which the Church could not deny without at the same time compromising the objectivity of her own Sacraments. So much is clear and has been recognised from the earliest time.

Importance of Valid Orders

Now, granted that a person outside the Church can have the power to say Mass, it is another question whether he will actually continue to exercise this power. The minister of any Sacrament must always "intend to do what the Church does", otherwise there is a defect of form, and no Sacrament takes place. Therefore, the power to confect the Sacraments falls into abeyance in any schismatic group unless that group retains enough of the Catholic and apostolic Faith to "intend to do what the Church does". This necessity for a residual orthodoxy is especially pressing in the case of the Sacrament of Orders because, if this falls into disuse, all the other Sacraments (save Baptism) disappear along with it. Leo XIII pointed to this fact in 1896, when he refused to recognise the validity of Anglican orders. With the Edwardian Ordinal of 1559, the Anglican Church had demonstrated its apostasy from the Apostolic Faith by so changing the formulas for priestly ordination and episcopal consecration that the rites no longer correspond to the requisite effect. Hence, those "ordained" under such rites did not really receive the sacramental character and, in turn, could neither say Mass nor ordain others. Only in recent times has the situation within the Church of England become somewhat different —

because segments of the Anglican clergy (including bishops) have obtained valid ordinations from Oriental bishops.

So, on the one hand, Sacraments can and do exist outside the perimeters of the Church. But, on the other hand, the continued existence of these Sacraments (except Baptism, of course) depends upon the validity of Orders. Therefore, when the Church judges concerning the presence of the Sacraments in any of the organizations with which she may have ecumenical contact, the crucial point to be determined is whether the organization has preserved valid orders. But historically, the question of valid Orders is one with the question of Apostolic Succession. How could it be otherwise? For if one's powers to forgive sins, say Mass, anoint the sick, confirm, ordain and consecrate depend on the fact that one is validly ordained oneself, then it follows that one cannot have been validly ordained without having been ordained by a man who was himself validly ordained, and he, in turn, by another, and so forth. And how far back must this chain go? Obviously, all the way to the Apostles and to Christ.

This is the reason why the Apostolic Succession has classically been thought of as an unbroken chain of layings on of hands stretching without interruption from our own generation back to the Apostles. This figure of the chain is used explicitly in the Vatican instruction to bishops on how to exercise office (*Directorium de Pastorali Ministerio Episcoporum*, sec. 50), a document which is something of a bombshell in its own right, since it thoroughly repudiates the kind of episcopal mismanagement Catholics have been suffering under in places like Grand Rapids and Detroit, U.S.A. But the idea of an unbroken chain is anything but new. Already around the year 96 A.D., this doctrine of the Apostolic Succession is clearly set forth in Pope Clement's first letter to the Corinthians. And about a hundred years later, we have this delightful challenge from Tertullian's *Prescription against Heretics*:

"Let them (the heretics) produce the original records of their churches; let them unfold the role of their bishops, running down in due succession from the beginning in such a manner that their first bishop shall be able to show for his ordainer and predecessor some one of the Apostles or of apostolic men — a man, moreover, who continued steadfast with the apostles. For this is the manner in which the apostolic churches transmit their registers (*fastos*) : as the Church of Smyrna, which records that Polycarp was placed

therein by John; as also the Church of Rome which makes Clement to have been ordained in like manner by Peter. . . . Let the heretics contrive something of the same kind". (chap. 32).

A Flanking Attack

Well, the heretics of our own day have found an ingenious way of avoiding Tertullian's challenge.

In 1968, appeared volume 34 of *Concilium*, edited by Hans Kueng and entitled, *Apostolic Succession, Rethinking a Barrier to Unity*. Upon reading the 14 component essays, one gets the idea that the so-called barrier to unity is this: certain European and North American priests, for reasons best known to themselves, derive enormous pleasure from "concelebrating" the Eucharist with Protestant ministers; however, these same ministers will be the first to tell you that, as the Catholic Church conceives the matter, they neither share in, nor give much of a hang about, Apostolic Succession. Hence they have no valid Orders and cannot concelebrate anything. So, the progressive priests have a two-fold problem. On the one hand, they have to get around the Roman Catholic authorities, who insist that the Protestants have no Orders; and on the other hand, they have to convince their Protestant friends that, contrary to what the latter have always supposed, they really do stand within the Apostolic Succession, according to some clever new conception of that term.

What is this new conception? Well, we can begin with an idea surfaced by Père Yves Congar, O.P., in 1967 ("Apostolicité de Ministère et Apostolicité de Doctrine, Reaction Protestante et Tradition Catholique" in *Volk Gottes, Festgabe fuer Josef Hoefer*, pp. 84-110). Congar points out that the Fathers of the Church, down to the time of St. Thomas, taught a doctrine of Apostolic Succession which was considerably richer than the "mechanical" idea of a chain of impositions of hands. They made a very central part of their teaching the necessity for continuity with the Apostles in doctrine. From this observation, Congar spins the theory that perhaps there are really two ways of being in the Apostolic Succession: one mechanical (apostolicity of ministry) and one confessional (apostolicity of doctrine). Whereupon, Congar is able to entertain the possibility that the Protestant Reformers, by virtue of their claim of returning to the

doctrine of the Apostles, somehow perpetuate the Apostolic Succession correctly understood, after all.

Congar's theory is absurd on two grounds. First, it is demonstrable that the so-called Reformers did not return to the Apostolic doctrine. Secondly, and perhaps more to the point, the idea that apostolicity of doctrine might be separable from apostolicity of ministry falls to the ground for the very simple reason that the necessity for an apostolic ministry is part of the doctrine. In other words, if I am a schismatic, but I retain the Apostolic Faith, then I know perfectly well that I have got to get myself validly ordained in order to confess the Eucharist or anything else. Therefore, I either get myself ordained by finding a schismatic bishop, or else I give up and return to the Church! But never mind these absurdities. Congar's '67 article is cited as a classic by the authors of *Concilium*.

Now, add to this alleged "apostolicity of doctrine" a second component, derived from Father Avery Dulles's doctoral dissertation (*Protestant Churches and the Prophetic Office*, submitted to the Gregorian University in 1960). Dulles thinks it is very narrow of us Catholics always to be thinking of Succession in terms of bishops and priests. Was there not also in the early Church an important office or charism of "prophets"? And might there not also be, in that case, a Prophetic Succession? And might not Protestant preachers somehow stand therein even today?

Dulles says that Catholic priests stand in this Prophetic Succession by virtue of the graces they receive at ordination. So far, so good. Now: Protestant ministers are not ordained validly, it is true. But they are "ordained". Somebody puts hands on them and prays over them in the name of the community. Now, the Church says that such "ordination" is not "valid"; fine, says Dulles, but "invalid" might not necessarily mean "inefficacious" (!?). Though it is admittedly not a Sacrament, Dulles wants Protestant ordination to convey a real "charism", one ordered towards building up the Church in the line of Prophetic Succession. Moreover, this "charism," Dulles is bold enough to claim, may very well be nothing other than the *res sacramenti* of Holy Orders itself (that is, the graces of ordination without the priestly character)! Dulles claims that the Protestant ordinand will receive this very *res* in proportion as he has the *votum sacramenti* (desire for the Sacrament). In other words, this ludicrous tissue of "maybes" and "perhapses" has been put

together for one and only one end: to open up an alternate channel through which some sort of Apostolic Succession (conceived now as "succession" to the whole primitive Church and not to the Apostles specifically) could have been passed down to people who, according to the established and traditional doctrine, have no claim to it whatsoever.

Brown's Frontal Assault

Now, to the gossamer speculations of Congar and Dulles add the biblical "scholarship" of Father Raymond Brown. Congar and Dulles are the flank attack on the Catholic position, but Brown undertakes the frontal assault. He will simply deny that even the Catholic Church has the Apostolic Succession as that term has always been understood. He will deny that the bishops of the early Church were consecrated by the Apostles; he will deny that all of the early Churches had bishops. So much for the unbroken chain! These denials are explicitly formulated in his 1970 book, *Priest and Bishop* (New York, Paulist Press). On page 71, Brown asserts that Corinth originally had no bishop and that the introduction of such an office into that community was "not without friction." On the following pages, he asserts:

"The presbyter — bishops described in the New Testament were not in any traceable way the successors of the Twelve apostles" (p. 72). In a footnote to this exact sentence, Brown digs his grave a little deeper:

"The claims of various sees to descend from particular members of the Twelve are highly dubious" (*ibid*). Then on page 73, he gives us text-book Modernism:

"It is quite plausible that when churches without presbyter-bishops ultimately established them, they did so in imitation of churches that already had them, but many times without any special apostolic appointment. And so the affirmation that all the bishops of the early Christian Church could trace their appointments or ordinations to the apostles is simply without proof — it is impossible to trace with assurance any of the presbyter — bishops to the Twelve and it is possible to trace only some of them to apostles like Paul. The affirmation that the episcopate was divinely established or established by Christ himself can be defended in the nuanced sense that the episcopate gradually emerged in a Church that stemmed from Christ and this emergence was (in the eyes of the faith) guided by the Holy Spirit". (p. 73)

Whereupon, aware that these breathtaking assertions may cause him trouble, Brown tries to sugar things over:

"Personally, I do not think that tracing the appearance of the episcopate more directly to the Holy Spirit than to the historical Jesus takes away any dignity from bishops . . ." (*ibid*).

As if the fact that bishops are the successors of the Apostles were not defined dogma! As if Vatican I had not solemnly defined that at least St. Peter's episcopal jurisdiction was given to him "directly and immediately" by the historical Jesus! As if the same Council had not solemnly anathematized anyone who would hold the contrary! As if the Decree *Lamentabili* of 1907 had not explicitly forbidden the following proposition:

"50. The elders who functioned as overseers in the Christian communities were made presbyters or bishops by the Apostles in order to provide the ordering necessary in the growing communities but not, properly speaking, in order to perpetuate the Apostolic mission and power."

He's Restating Heresy

No. Brown goes beyond all tolerable limits. It would be bad enough if he were saying only that there is no proof for the Catholic position (and that he believes it anyway, on blind faith); but he asserts a contrary position. He states it as though it were a matter of fact that "many times" bishops were chosen in local churches "without any special apostolic appointment". And on pages 54-55, he tries to justify the right of local communities in the early Church to set up bishops for themselves without Apostolic ordination.

"One may persuasively argue that the sacramental 'powers' were given to the Christian community in the persons of the Twelve. And while the Twelve themselves may have baptized, presided at the Eucharist and forgiven sins, the Church may also have recognized the sacramental authority of others who were not ordained by the Twelve. In other words, if the sacramental power resides in the Church, it can be given to those whom the Church designates or acknowledges, without a lineal connection to the Twelve." (pp.54f.) Usually when Brown says something outrageous, he tacks on a word or two of nuance, lest there be scandal. But in the above passage there is no nuance or apology

whatsoever. Is it possible, do you suppose, that Brown just doesn't know that he has restated, almost word for word, a heresy condemned in 1794? Is it possible that he has never read the Constitution *Auctorem fidei*? Let me quote that remarkably timely document:

"*Propositio, quae statuit, posttestatem a Deo datam Ecclesiae, ut communicaretur pastoribus, qui sunt eius ministri pro salute animarum — sic intellecta, ut a communitate fidelium in pastores derivetur ecclesiastici ministerii ac regiminis potestas-haeretica.*" In English: "Heretical is the proposition which states that 'power' was given by God to the Church, so that it might be communicated to pastors, who are the Church's ministers for the salvation of souls' — understood in the sense that the power of ecclesiastical ministry and rule is derived from the community of the Faithful (and delegated) to the pastors."

There is no point in pursuing the possible nuances by which Brown might try to distinguish his own position from that of the Jansenists of 1794. What matters is the following simple dichotomy: either God committed the power to perform certain Sacraments directly and exclusively to certain men (the Apostles), with the necessary consequence that only those men could hand on that power, or He did not. If He did, then the Catholic Church is right, and there is just no way around the classical understanding of Apostolic succession. But if He did not, then there are two possibilities: (1) God did not commit this power to anyone, since there are no such Sacraments (a Socinian and extreme Protestant position); (2) God committed this power to the whole Church (Brown's position). Now, there are probably a dozen ways that this second possibility could be spelled out in detail, since one can think of all kinds of ways in which the fullness of Apostolic power might be said to "inhere" or to have inhered at one time in the whole Church. But the point is this: if you say that this power was committed to the whole Church and understand this statement (as Brown does) to exclude the idea that the same power was committed directly and exclusively to the Apostles, then there is only one possible consequence, regardless of how you understand the details.

The consequence to which I refer is that there is no radical or essential difference between the priesthood of

some (having Holy Orders) and the priesthood of all, which is communicated to the whole Church through baptism. And this is exactly the conclusion to which Hans Kueng comes in his latest book, *Why Priests?*, and to which Brown himself, more guardedly comes on page 84:

"And since the process of appointment or ordination was almost certainly quite varied in the early centuries, it would seem that as regards sacred ministry a modern (ecumenical) union need involve no more than the recognition by one Church of those whom the other Church designates as clergy, without demanding a reordination of the non-episcopally ordained clergy. Recognition by the church is what is essential for sacred ministry; ordination by the laying on of a bishop's hands is simply the standard way of conferring recognition in episcopally structured churches, and in the novel instance of church union an alternative form of recognition could be introduced, namely, a proclamation of the acceptance of validity by the Pope."

So, the Pope could unite us with the Methodists tomorrow simply by declaring that Methodist preachers have valid orders! And on what possible basis could such a declaration be made? Well, figure it out for yourself. Either Brown believes that the Pope has some hitherto undiscovered power to make anybody a priest simply by "Old chum, you are a priest"; or else he believes that the powers of the priesthood reside already in all the baptized and are just waiting for official "recognition". Take your pick.

To recap: we have seen Congar, Dulles and Brown (and many another name, alas, could have been added to the list) create a tangled knot of errors regarding Holy Orders and the Apostolic Succession; — errors that are all supportive of the programme unveiled by Hans Kueng in Concilium 34; that is, the programme to concelebrate with Protestants. We shall now see how chapter 6 of *Mysterium Ecclesiae* sabotages the programme.

An Essential Difference

First, the new document repeats Vatican II on the absolutely crucial point that the common priesthood of the faithful and the ministerial or hierarchical priesthood "differ from each other not only in degree but also in essence" (*Cf. Lumen Gentium* 10). That means that, with respect to their

priesthood, a layman differs from an ordained priest the way a square differs from a circle. Secondly, *Mysterium Ecclesiae* chooses the clearest possible terms in which to assert that Christ (not the Holy Spirit or historical circumstance) appointed the Apostles (not the whole Church) "as ministers of His priesthood", and that the same Christ appointed "their successors the bishops" *per eos* ("through them"); that is, through the Apostles (and not through the whole Church): "Thus there arose in the Church the apostolic succession of the ministerial priesthood for the glory of God and for the service of His people and of the entire human family, which must be converted to God".

It is crucial that this document says the bishops were appointed by Christ through the Apostles, making Christ the primary cause and the Apostles instrumental causes, for this is exactly the language to express Christ's causality in a sacrament. Christ baptizes through us. Christ forgives our sins through the priest. Christ appointed the bishops through the Apostles. You see? So, it comes as no surprise when we are told two paragraphs later that this ministerial priesthood "can be shown to have been invariably conferred from apostolic times by a sacred rite". Two Biblical passages are then cited (1 Tim. 4:15 and 2 Tim. 1:6), both of which refer to the laying on of hands. This, of course, is the direct challenge to Brown's "scholarship". Brown really has no case at all unless, as he says, "the process of appointment or ordination was almost certainly quite varied" (*Priest and Bishops*, p. 84). Moreover, this "sacred rite," according to *Mysterium Ecclesiae*, had the effect of conferring on priests not only "an increase of grace" but also "a permanent designation by Christ, or character, by virtue of which they are equipped for their work and endowed with the necessary power". In other words, there is to be no doubt whatsoever that the sacred rite "invariably" employed since apostolic times is nothing other than the Sacrament of Holy Orders; that is, the laying on of a bishop's hands. Therefore, there never existed in the early Church, any more than there exists today, what Brown chooses to call "the non-episcopally ordained clergyman".

The Heart Of The Matter

This point brings us very much to the heart of the matter. Speaking by way of positive injunction, *Mysterium Ecclesiae*

says: "This stable existence of a priestly character must be recognized by the faithful . . ." In which case, Fr. Brown must mend his ways, as must Hans Kueng. For, if the presence of priestly character is what is essential for sacred ministry, then it cannot be true that "recognition by the church is what is essential for sacred ministry," as Brown asserts (*op. cit. p. 84*). Recognition by the Church can have the effect of making something licit, but the question of essence (that is, validity) resides in something entitative, not declarative.

Having nailed down the necessity of recognizing this "priestly character" as a real quality which distinguishes the clergy from the laity, *Mysterium Ecclesiae* goes one final step to draw the inevitable conclusion. If a "lay priest" is a square circle, then what is a Eucharist celebrated by a layman? Obviously, nothing. As the document says, "the faithful who have not received priestly ordination and who take upon themselves the office of performing the Eucharist attempt to do so not only in a completely illicit way, but also invalidly".

Can anyone really doubt that this is the Vatican's answer to those progressives who want to "concelebrate" with Protestant ministers? Does anyone really believe that what a baptized layman has not the power to do, so long as he remains in full communion with the Church, he suddenly acquires the power to do, simply by leaving the Church? Is it really conceivable that what only a bishop can do within the true Church, a congregation of laymen can do outside of her? Hardly.

To be continued

A FEW OFF-PRINTS

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In this article, as percipient as it is moving, the late Archbishop Dwyer makes a profound point to which any liturgist worthy of the name ought to give profound consideration.

Acknowledgements to "Twin Circle".

Greybeards at Play

ARCHBISHOP ROBERT J. DWYER

FOR a teenage boy, what time the century itself was barely out of its teens, kneeling there at Midnight Mass in the soaring Cathedral, the glory of it and the solemn pageantry were fortaste of pure bliss. He was by himself, his parents having accepted an invitation elsewhere, but with his characteristic reluctance to vary a cherished tradition (then and now), he trudged his way through the snow, down the silent streets, to enter the bright portals and take his place in the familiar pew.

There again before his eyes was unfolded that vision of liturgical splendour which verified Hilaire Belloc's dictum as to the supreme moment of Western civilization, Pontifical High Mass in a medieval cathedral. The sonority of the Latin chant, the crescendo of Gloria and Sanctus, the glint of golden chalice lifted high above the swirling incense, here was the ineffable reality. Thank God for the gift of memory, for belike we shall not see the same again in our time.

Is It Nostalgia?

Nostalgia, you say? Yes, frankly and without shame. There are some things in life that we lose by sheer necessity, of which the first and most grievous is youth; but there are others which we lose more through perversity or carelessness than for any sound reason, or abandon them because of that strange itch for change as an end in itself, which drives us ineluctably from one experiment to another in an exhausting and insatiable quest for novelty.

For us to try to go back and recapture the mind of that boy, more than 50 years ago, even though it be a search for

something of ourself, and thus preserved in the amber of memory, is perhaps more of an exercise in futility than a worthwhile psychological excursus. Yet there are certain notes which might be jotted down for ready reference when it comes to comparing them with the findings, or theories, of contemporary religious socialogy, or whatever the current term of comparison might be.

Novelty Wanted

In the first place, the last thing in the world the boy wanted was novelty. He knew precisely what the Mass was and pretty well what the Bishop would say in his sermon, certainly nothing strange or new. He had been taken to Mass from infancy, doubtless to the annoyance of the congregation, and pontifical functions in the Cathedral were no mystery to him. It was his fortune, happily, that the church itself was a noble structure, adorned with discriminating taste by artists who understood something of the use of space, and to this was added the advantage of a scrupulous care for liturgical dignity on the part of the priests of the staff.

Day after day the Mass pursued its unvarying pattern, with only the propers of the season and the saints to illustrate the particular theme. It never occurred to the boy that the Mass could or should be an experimental ground for liturgical whimsies. The thought would not only have been alien but distinctly distasteful. For youth, actually, is traditional and conservative, by no means attracted to or impressed by the untried, particularly in those matters which touch the heart of life. Its preference is for what it knows, what it can trust, and through experience has come to love and value.

The notion that youth is enraptured by novelty, forever seeking it out, and cannot be held to attention unless something fresh and bright is served up each day, is so wildly untrue as to qualify as arrant psychological nonsense. The boy there was no changeling; he was as normal as boys only can be, in no way exceptional save perhaps in the special circumstances of his situation; utterly unremarkable.

Much the same must be said of his reaction to the Latin of the Western Church. Far from being put off by it or alienated (as the phrase goes), he revelled in it, savouring its phrases

even when he was not quite sure of their meaning, with never a thought that he was being excluded by some "discipline of the secret" from as full a comprehension of the mysteries of faith as is granted to mortality.

He had his missal in hand, the Latin text in one column, the English (and decent English at that) in the other, so there was not the slightest difficulty to be met with if one were willing to make the slightest effort. He was aware that some priests offered Mass devoutly and distinctly, while others justified Browning's jibe about "the blessed mutter of the Mass," but there was something about the Latin which prevented histrionic priests from making themselves holy shows, and rapid-fire priests from becoming scandals.

Not that the possibility of the Mass being offered someday in the vernacular was an idea foreign even then. It was simply not a matter of first importance or of such pith and moment that the whole world would suddenly come over to Rome with the conversion from "In nomine Patris" to "In the name of the Father." At any rate, obscurantist or devil-may-care, the boy took Latin in his stride and was again happily blessed by some excellent if stiff tuition.

To this day, in his dotage, he counts it not least of the good things conferred on him by life that the parent tongue of the West is not a total stranger to him. It is with pity mingled with apprehension that he marks the rapid obliteration of the Latin liturgy and the disappearance of Latin studies as a basic element of classical education. There is more here, he believes, than just the abandonment of a "dead" language; there is the severing of a cultural umbilical cord.

But we digress, we maunder. The boy, we say, wanted no change, only more of the self-same. Not that he was afraid of adventure, of exploring fresh fields, of watching new planets swim into his ken, but that he had, in common with his kind, a taste for tradition, for the given ordering of things, for the sanctity of the known as well as for the mystery of the unknown. In this he was universal boy.

It is only of late that we have allowed ourselves to be bamboozled into accepting as gospel the nonsense that youth is alienated from the past and demands novelty as an essential of daily living. It is not youth that cries out for something new, it is rather the restlessness and

dissatisfaction of middle age which presses in upon it, in the weird conviction that it is answering an imperious need.

Nothing could be farther from the truth. A strong case can be made out to support the view that all too many of today's leaders, whether in religion or sociology or even politics, are suffering from a species of infantilism. Like middle-aged fathers who insist on reliving their boyhood by playing their children's games for them, they inflict their own immaturity upon the young, and then claim that the result, which can only be confusion, is the inevitable reaction of contemporary youth. It is instead their own second childhood.

The itch, for example, to make the Holy Sacrifice a unique experience (which in a very serious sense it is) by dressing it up in a highly subjective, home-manufactured liturgy, is no real answer to the piteous cry of bewildered youth. It is a painful instance, rather, of greybeards at play, who would foist their own malaise on those who lack the experience and discrimination to recognize the fraud, but who are only bored to death.

Purple rabbits hopping all over the liturgy of the Word, and sometimes capering into the Canon could well be a vehicle only for some ageing and disillusioned religious for recapturing her fading youth.

Well, let us leave the boy kneeling there in the Cathedral at the moment of Consecration. He has never been happier or more uplifted. He only regrets that there are so many today, boys and girls alike, who will never know that particular ecstasy, or sense the wonder and beauty of the Christian past. But what about us who have robbed them of their heritage?

SAME HERE, PLEASE

The time has come to say courageously to us, priests and bishops: We do not like your indulgence in regard to laxity and morals. We do not accept the fact that you have not the courage to require anything of us. If you discover faults in us, point them out to us — because that is what you are for. We do not want pastors who do not dare to appeal to our generosity. — From a sermon of Cardinal Wyscynski to Polish University Students.

Father Basil Wrighton's articles on "Modernism" have been received very appreciatively by readers of "Christian Order". This makes us the more happy to publish a third from his pen. It forms the substance of an address given to the Oxford Branch of the Latin Mass Society over a year ago. It is more relevant now than ever.

The Daughters of Modernism

REV. BASIL WRIGHTON

THE subject of my last talk was Modernism. After sketching its intellectual pedigree and its temporary defeat under Pope Pius X, I showed how it broke loose from its chains in the days of John XXIII under cover of the aggiornamento slogan, how it gate-crashed into the Second Vatican Council, and has since been busily importing red revolution into the Church's liturgy, faith and morals. I would like now to continue along the same line with some thoughts about what I may call the Three Daughters of Modernism.

You remember the three beautiful daughters of Job, who rejoiced in those queer names Jemima, Kezia and Keren-happuch, which mean turtle-dove, the fragrant herb cassia, and a spot of eye-paint, regarded as an aid to beauty (Job 42: 14; those are the names in the Hebrew text and the King James version; the Latin version follows the Septuagint and has slightly different names). Well, the daughters of Modernism are no more beautiful than their father, but their names are equally queer-sounding: Renewalism, Oecumenism and Charismatism.

I will not say much about the destructive effect of these movements. I have spoken of that before, and we have plenty of opportunity for observing it in these days. I would rather call attention to the fact that these phenomena are

counterfeits and caricatures of certain good things which are essential to our religion.

Renewalism

To start with the eldest daughter. Renewal of mind and heart is a vital element of the Christian gospel. "Send forth Thy Spirit," we are always praying, "and they shall be created; and Thou shalt renew the face of the earth." We are all sinners, in need of the new spiritual life that can only come from God. So our Lord began His gospel message with the rousing call: metanoeite — "change your minds, repent!" (Mk. 1:15). This sort of change is the necessary prelude to salvation, and it has to be repeated all through our life, as often as we stumble or fall on the steep and narrow way. This is the renewal that comes to each Christian from a good confession or a good retreat. And in the same sense the Church as a whole is "semper reformanda" — always in need of some reform or improvement. Only a reform, of course, must build on the good and sacred things of the past, fulfilling but not destroying: reform is a very different thing from revolution. "By their fruits you shall know them."

It was this kind of renewal that Pope John expected from his Council: and we are still waiting for it. What we have had so far is a spate of more or less vexatious innovations, the cumulative effect of which is to open the door to many abuses, to sweep away the things that Catholics have held most sacred, and to assimilate the Church more and more to the liberal Protestant sects. "Renewal" has become synonymous with the rejection of Catholic tradition and Catholic culture; and the people who rejoice in this and raise the banners of "renewal movements" are the kind of people who in any former times would have been described as renegades.

As if to remind us how history-repeats itself, Aleksandr Solzhenitsyn describes in *The Gulag Archipelago* (Eng. tr. pp. 36-37) the "renewal movement" engineered by the OGPU in the Russian Orthodox Church in 1922 and the years following. The "Living Church" which they set up by dint of arresting, persecuting and liquidating vast numbers of intractable bishops, clergy and faithful, was designed to bring the Church into line with the Bolshevik revolution. It

Jemima was a turtle-dove of peace, Renewalism is a ravening vulture.

Oecumenism

The second daughter, Oecumenism, presents a parody of that fraternal charity which should mark our relations with our fellow-men, and particularly with our fellow-Christians outside the Catholic Church. These friendly relations were not by any means unknown before the nineteen-sixties, though they were not called "oecumenism" (there was no such word). We got on quite well with our separated brethren, while refraining from mixing ourselves up in their religious rites, since their faith and ours were obviously different. There was really not much left, except in some backward places, of the sectarian bitterness which was a relic of past persecutions and holy wars. We would not have considered it true charity to pretend that one religion was as good as another and that we were all going the same way, which would end up in heaven. We believed that our religion was the right way there, that it was our duty to give witness to that belief, and that we could best help our neighbours by showing them the integrity of the Catholic way and making no compromises. The rightness of this attitude seemed to be demonstrated by the steady flow of converts attracted to the Church by the beauty and dignity of its liturgy, the uniformity of its belief and moral principles, and the firmness of its discipline.

All that is now a thing of the past. Very few converts are now attracted to the Church — for they see nothing to attract them. The beauty and dignity has gone from its liturgy, and been replaced by a welter of vernacular banalities, varying endlessly from place to place. The unity of faith and moral principles has been seriously impaired by new theologies and catechetics and concessions to worldly vice, and the exemplary discipline has almost vanished. Gone too is that tinge of exclusiveness which followed logically from the Catholic doctrine of the Church as the one ark of salvation, founded on the rock of Peter and the promises of Christ. Oecumenism, with equal logic, seems to reduce her to the status of one branch among many, and thus to permit every kind of intercommunion, in even the most sacred things —

even with those who reject our faith in the Blessed Sacrament: a conclusion which many people are now putting into practice. The Church's self-abasement has not brought her any greater respect from her neighbours; quite the reverse. The separated brethren have not budged from their entrenched heresies; the Catholic Church alone seems to have budged.

The ultimate excess of oecumenism may be seen in what has been done to the Holy Mass. A programme of piecemeal changes, omissions and alternatives, each at first sight harmless, has made it finally so ambiguous that it can be interpreted either as the Holy Sacrifice of Christ really present on the altar with a priest as His delegate, or as a Protestant Supper round the table with a "president" in charge, a mere memorial of what Christ did. The Protestants have in fact made it known that they can now use the new Mass themselves without changing their beliefs. The ruthless enforcement of this novel rite has led, not to a grand reunion of Christians, but to a deep division, indeed a veritable vivisection, of the Catholic Church, whereby a great number of its most faithful children, who wanted nothing better than to obey the Church's apostolic tradition and authority, must now see themselves as children disowned, deprived and disinherited. The people for whom their religion means everything are the very people who refuse to change it. Of such are our glorious martyrs and confessors. But these people, once the backbone of the Church, are now coming to be despised as a sort of "Tridentinist" sect — as if the great Council of Trent, which gathered the Catholic teaching of all the ages into a masterly synthesis and stemmed the advance of Protestantism, were something which the Church has now to live down and forget, in order to make way for the final triumph of the Protestant Reformation.

This sad state of affairs can, I think, fairly be traced to the Modernist spirit, which is a spirit of compromise and religious indifference. It aims at a kind of lowest common multiple of nominal Christianity, which can unite everybody in a religion without dogma, a religion which has discarded all supernatural elements and is completely adaptable to the ideas and standards of a pagan world. It is quite content with a pluralism of theologies, and can even make room for the ultimate absurdity of a "death-of-God theology", finding this

more congenial than the traditional theology of the Catholic Church. If Kezia was a fragrant herb of charity, Oecumenism carries with her an unmistakable odour of heresy.

Charismatism

What I have called the Third Daughter of Modernism is really only an adopted daughter. Charismatism is in fact quite an old lady, and has appeared under various names in the course of history, outside as well as inside the bounds of Christianity. We can think, for example, of the Bacchantes and Maenads of ancient Greece, the Montanists and Irvingites of Christendom, the Dancing and Howling Dervishes of Islam, the witch-doctors of Africa, or the Shakers and Holy Rollers of America. All these claim to be inspired by a divine Spirit, in whose name they prophesy, speak in strange tongues and work apparent miracles of healing. In many cases they take an easy view of conventional morality, sliding into antinomianism.

There is of course a genuine side to all this. *Charis* means "grace", and *charisma* a work or gift of grace, something that the Holy Ghost does through human agency. We have plenty of evidence of such charismatic gifts in the early Church, recorded in the Acts of the Apostles and the letters of St. Paul, and found also in the lives of the saints of all periods. It began with the Descent of the Holy Ghost at the first Pentecost, and so we find the modern charismatics calling themselves Pentecostals and referring to their movement as a new Pentecost. Our saints and spiritual guides have always warned us to seek only the inward grace and not the external phenomena which sometimes accompany it: these must never be aimed at.

The problem is how to distinguish between the genuine thing and its many counterfeits. Religious inspiration or "enthusiasm" is a thing which the evil spirit can easily copy and use for his own purposes. A careful "discernment of spirits" is called for. And each individual case must be judged on its own merits. When charismatics form themselves into groups or movements, as they have done recently in America and Africa and are now doing ever more widely, we have good grounds for suspicion. An individual charismatic is much more likely to be genuine than an

organized group of them — especially when they claim to be different from ordinary Christians because of what they call a "baptism in the Spirit", leading them (among other things) to utter sounds which ordinary people would call gibberish. There is but one Baptism and one Confirmation for all Christians: these Sacraments of the Church are the necessary and sufficient basis for all that the Holy Ghost has to do in us. His mode of inspiration is not for men to determine. Who can presume to organize the Holy Ghost? "The Spirit breatheth where he will and thou hearest his voice: but thou knowest not whence he cometh and whither he goeth" (John 3: 8).

True charismatism and true mysticism are to be found only on the firm basis of Catholic doctrine and discipline. Where this is obviously lacking, only deception can be expected. The Modernists have taken the `charismatic movement under their wing, not because they have any use for the supernatural, but because it suits their objective of a religion without dogma, a religion which simply satisfies men's emotions, and because of their predilection for what is vague and ambiguous. It may be that they plan to use the charismatics as shock-troops against the remaining defenders of orthodoxy. If Keren-happuch was a dainty pot of eye-paint, the self-styled Charismatism could fittingly be called a bucket of eye-wash.

At the Service of Modernism

So, however we may appreciate the good things which their names imply, we really cannot take these three ladies unreservedly to our hearts. They are only too obviously at the service of that arch-enemy of our religion, Modernism. And beyond that, they serve the wider cultural revolution which is fast eroding our western civilization: the creeping revolution which "renews" by destroying the best achievements of the past, which democratizes society by dragging everything and everybody down to the lowest level of vulgarity, comprehensivizing our education, debasing our language, and giving us superfluous miracles of technology in place of the treasures of mind and spirit we had inherited from our ancestors. It is this revolution which is now being hauled into the Church.

If the call, then, is for renewal, we shall meet it by more penance and more prayer. If Christian unity and reconciliation is called for, we shall seek that by living our Catholic life in its maximum integrity and charity, for such is the only way to attract the separated brethren and help them to return to their spiritual home. We can be "open to the world" in one sense — sympathetic with men's troubles and ready to help wherever we can — but in another sense we must be closed to the world's blandishments when they would lead us astray from our heavenly calling. There must always be some tension and opposition between the worldly spirit and the gospel. Finally, if the time seems to demand something charismatic, we shall respond in the way the saints have always done, by meeting God in silence and solitude, and giving ourselves entirely to Him, to serve our brethren in whatever manner He may please to use us. None of these ever-recurring needs of the Church involve a breakaway from Catholic tradition.

APOLOGIES

Michael Davies writes, "In my May, 1976 review of the notorious Common Catechism, I stated that the distinguished scholar, Dr. Malachi Martin, had left the priesthood and the Church. I have since learnt from Dr. Martin that he was laicized by the present Holy Father in 1964 at his own request and that he has not left the Church. Though Dr. Martin in no way insists that this be published, I would like you, please, to draw it to the notice of readers of *Christian Order*."

Eulogies were poured out on Mao Tse-tung after his death and misguided reports given to the world of China's progress under his leadership. The torrent of uncritical nonsense provoked the following comments from the Editor.

CURRENT COMMENT

Death of a Monster

THE EDITOR

IT WAS sickening to read the eulogies poured out in praise of Mao Tse-tung when that monster of iniquity died in September last year.

Why monster? One can only ask. How else would you describe a man whom a U.S. Senate Internal Security Subcommittee, under the direction of Professor Richard Walker, estimated as responsible for between 32 million and 61 million Chinese who died as a direct result of his policies? I would like to emphasise that it is millions we are talking about. Not hundreds or thousands, bad though this would be, but millions. At a conservative estimate, round about three times the population of Greater London — dead, as the result of one man.

Eulogies for a Monster

There will be those, of course, who are emotionally conditioned against the acceptance of any kind of American estimate. They might care, then, for one from the Soviet Union which puts the number of those who died as a result of Mao's policies at 26 million. Or, if that source also is suspect, they might care to turn to China itself, where Peking Radio once reported that 2 million Chinese had been liquidated (over what period I know not) as a warning to those who accepted Mao's dictatorship reluctantly. That, surely, is enough, even if it covered the whole of the twenty-seven years that Mao was in charge of China; but I imagine the

period was much shorter. A French estimate for 1951-52 alone puts the number of Chinese liquidated by this horrible man at 3 million. A U.S. Senate Committee put the numbers dead during the short period when Mao was consolidating his power, at 15 millions. You can make your choice. But, anyway you look at it, the picture is horrible. By contrast, the bloody rampage of Ghengis Khan is made to look like a Sunday School outing. Yet, it is this revolting creature whom President Ford reportedly described as "a man of great, remarkable ability, skill, vision and foresight"; President Giscard d'Estaing as "a beacon of world thinking"; Premier (as he then was) Olaf Palme of Sweden as "one of the greatest leaders ever known"; and the Prime Minister of Great Britain, James Callaghan, as "a man of great vision". Clotted, ignoble nonsense from all of them that was surpassed, in fact, by the Press. The *Guardian* called Mao "a brilliant poet . . . a thinker . . . a distinguished military man". And the *Times* wrote: "He was not a tyrant. Early in his career he had set his face against executing revolutionary opponents or rivals for power". How very sporting of the old chap! But he did, in fact, knock off a few million, no doubt to keep his hand in and to maintain at an appropriate temperature the fire of his revolutionary ardour. Dear old fellow; how nice of Uncle Mao not to have bumped off a few million more of his fellow countrymen. He deserves thanks, indeed, for his noble restraint in this matter. Let the whole of Bloomsbury, the editorial staffs of *New Statesman* and *Tribune*, Catholic Justice and Peace Commissions throughout the world stand up and cheer.

Nonsense from the Press

And, of course, in the eulogies poured out on Mao Tse-tung after his death there was no mention — except, interestingly enough, in the *Sun* — of the take-over and rape of Tibet. There was not much talk either — if any — of the thousands in China put to forced labour and the widespread system of spying made use of in that country through the vigilance of "courtyard" groups. Neither was there talk of the total indoctrination of the young in China — from infancy, almost, upwards. But there was the usual cackle of praise for the supposed achievements of the regime. The *Observer* said of the Chinese under Mao, "They have virtually eliminated

poverty, ignorance and disease". One way, of course, is through the elimination of people who are poor ignorant and diseased; here, as we have seen, China under Mao has proceeded with consummate efficiency. For the rest, from where does the *Observer* get the facts that would lead to the kind of preposterous statement just cited above? In all probability, I would think, from information supplied by the Chinese themselves; and which most would trust no more than the same sort of informational hand-outs coming from the Soviet Union — all that stuff about happy peasants singing on their way to work in collective farms. The true reality for every Russian peasant on a collective farm is, of course, quite other than this: it is, in fact, the private patch which each has on the periphery of the collective and which alone makes life tolerable provided it is combined with the availability of raw booze which is consumed, they tell me, in great quantities by the Russian proletariat. I don't blame them. The Webbs, I am sure, would not approve of this: they would give it the old "Tut! Tut! Tut!"; but this, I am afraid, will not send it away. One of the sights of Moscow, I was told recently by an African friend of mine who was there, is the number of drunks emerging from the Moscow underground at 9.30 on a week-day morning, to begin their lovely daily task of working for the triumph of Socialism over its capitalist enemies. The *Observer*'s syncopantic nonsense gives the impression of a fantastic industrial and agricultural revolution in Communist China. Dr. Colin Clark, I imagine, was much nearer the truth when, in the *Journal of Political Economy*, he estimated that Chinese productivity was advancing at the rate of 2 per cent per annum, which is lower than that of most developing countries. And this advance, be it noted, is confined to the industrial sector. Food supply per head in China is lower now than it was in the 1930's. And no wonder — Mao's revolutionary cadres hacked the agricultural countryside of China to pieces in no time; destroying overnight, so to say, the careful family cultivation of hundreds of years. You don't recover in a hurry from this kind of thoughtless vandalism; neither should you expect to do so.

Hypocrisy of the Left

So, people and papers go on talking their nonsense and,

presumably, they will never stop; praising the achievements of Communist Power, wherever it is to be found, turning a blind eye to its failures and almost unlimited brutalities, whilst losing no opportunity of downgrading the reality of western accomplishment and/or blowing up to illicit, outsize proportions any kind of abuse that may have accompanied it, however unfortunately. Selective moralising of this sort is the curse of our age. On the one hand, silence in face of communist abuse and praise, wherever possible, for supposed communist achievement, however doubtfully based; on the other hand, silence in face of western progress and downgrading, wherever possible, of western achievement, however surely based. This is how it really is and this, I am afraid, is how it will continue to be. Lieutenant Calley and My Lai rated far more lines of print than, say, last year's appalling genocide in Cambodia or the desolation and death now being thrust on Saigon (now called Ho Chi Minh City) in the wake of Communist conquest. Again, never a word is spoken of the 30,000 prisoners — many of them Martyrs for the Faith—herded into Castro's Cuban gaols or eating their hearts out as their bodies rot on the Isle of Pines; but we get fulsome praise of Cuba's "new breed" young athletes in widely circulating articles on the eve of the Montreal Olympics; yet when a riot occurs in a western gaol there is plenty of coverage and an undertone of sympathy as a rule for prisoners who are not there for conscience sake, but because they are, in fact, criminals who have been justly punished. One could go on and on — Mrs. Indira Ghandi, despite her recently established ruthless dictatorship is still the darling of the Left because India is a proclaimed Secular State, whereas General Franco, whose rule in Spain was dictatorial, was hated by the Left because, during his time as Head of State, Spain's Catholicism was openly proclaimed. The hypocrisy of the Left is appalling and so is the prejudice from which it stems. Tired old, perambulating trade-union leaders come back to this country all aglow with tales of Soviet Russia's struggle to raise the standard of life of the workers of that country in which there isn't a single free trade union and where the workers are tied like serfs to their jobs through the internal passport system and the hated work-book; then they turn to South Africa with hand on heart and brows beetling with indignation, whilst they castigate

that country for the oppressive restrictions placed on its black workers. I hate those restrictions as I hate the internal passport system imposed on the workers of the Soviet Union; but I will not castigate one to the exclusion of the other. That is what I loathe. This kind of selective moralising I regard as contemptible.

And from Progressive Clerics

Unfortunately the world is full of it. Tragically, it is widespread amongst Catholic Progressives — clerics especially — who spend so much of their time trying to ape the world (and, incidentally, getting nowhere into the bargain). We have been plagued recently with a line of progressive priests and students, who like to be thought of as radicals, warning us with arrogant solemnity to have nothing to do with any bank or business that has trading links with South Africa; but, so far as I know, they never uttered a word of rebuke when Sir Harold Wilson and his Government extended a £900 million line of credit to the Soviet Union. And they were still quiet some months later when the complaint was raised, under Mr. Callaghan's premiership, that only £50 million of that credit had, as yet, been taken up. Here is a case of selective moralising with a vengeance as also, in the same context, is that of Catholic Progressives who protest against the construction of a destroyer for Chile, yet never raise an eyebrow against the efforts being made by this country to reopen the China trade. And what are we to say, again, of Mrs. Gandhi's India where the toleration, in practice, of religious apartheid has left and continues to leave approximately 160,000,000 untouchables at the bottom of the heap in a permanently underprivileged position? Or, indeed, of this country, which has legalised abortion to the point where 150,000 unborn children are murdered each year within their mother's womb? By what right do these self-appointed clerical and other judges train their pop-guns exclusively on South Africa and not on glaring and, often, far worse abuses elsewhere? Presumably on the ground that apartheid, for example, is worse than abortion. But why and how? What is their criterion in this matter and, even if they think apartheid is worse, by what right do they convert their private prejudice into a public imperative — for that is what

it is — which they seek to impose on the rest of us? What is this new existentialist arrogance which leads them to thrust their own private prejudices into the face of the public, as if their own maladjusted opinions were alone of universal worth and validity and the rest of us added up to no more than a pack of ill-informed and thoroughly mixed-up kids. In truth, the boot is on the other foot; the mix-up is in the shallow depths of their own grossly untutored minds.

Objective Principle and Subjective Gut-urge

Let me give an example of what I have had in mind whilst writing the last lines of the above paragraph. There is a perfectly sound and well-based opinion to the effect that apartheid will come to an end more rapidly in an economically prosperous South Africa than in one that is economically depressed. Evidence is supplied by the fact that, during South Africa's boom of a year or two ago, shortage of white labour was causing employers to employ black on tasks where it was legally impermissible. In other words, economic pressure broke the apartheid line; and authority turned a blind eye to the breakage. The effect was significant, if unspectacular; and it may well have been this that caused black as well as white citizens of distinction in South Africa to welcome the country's boom and the inflow of capital from abroad that helped to sustain it. Amongst them, if I remember rightly, was Chief Buthelezi, the Zulu leader. Notice, please, that I am not saying this is the *only* tolerable view; simply that it is a perfectly sound one and that there is nothing about it that is incompatible with a thorough dislike of apartheid and a desire to phase it out of South Africa as soon as possible. Prosperity, its proponents say, tends to blur the economic dividing lines, which depression, by contrast, only serves to accentuate. Thus, it could well be that those who bray so loudly — and by way of moral absolute — that all investment and trade with South Africa should cease, may well be responsible in the end — and if their advocacy succeeds — for strengthening the very evil they desire so passionately to see eradicated. I believe myself that this will prove to be the case: the racial factor flourishes in times of falling incomes and depression, as we are discovering in this country. But the point is not wholly here. What I query to the

point, really, where I become infuriated is the arrogance of ill-informed and emotionally bound clerics, who appear to have substituted for the command of objective moral principle in this whole matter, a subjective and private gut-urge to the effect that no single individual or business may trade or invest with any country whose government is deemed by themselves to be inaugurating, enforcing or, even, tolerating out of necessity policies deemed by themselves to be immoral. Apart from the fact that the arrogance implicit in this kind of private pronunciamento is appalling, one notes that the toleration of any other sound or probable opinion to the contrary is ruled out completely by the proponents of this view. One notes further that this kind of exclusiveness is not only arrogant but illicit, according to reputable moral theologians, when both public judgements and those made in privacy of the confessional are entered into. For I cannot, as a priest in the confessional and, indeed, in public pronouncement, bind others to follow my own private opinion when there are other and sound opinions to the contrary in a matter of moral judgment. This much is elementary; but this much appears to be unknown to the clerics in question. This is why, presumably, they continue the attempt in public to bind others to their gut-urges, as if these alone were valid. This in itself is immoral, for they have no right to foist a false conscience on anyone, no matter how emotionally satisfying the process of so doing may prove to themselves.

Selective Condemnation by Progressives

And, of course, the subjective gut-urge, which demands the inflicting of economic depression and poverty on a nation whose government is deemed guilty of immoral policies is applied, as we have already seen, only to one nation, South Africa. It is used as a launching pad for the selective condemnation of one country to the exclusion of others guilty of similar and/or equally serious malpractices. This is hypocrisy. And, finally, the line of reasoning employed in the whole progressive approach to South Africa at the present time is immature in that it has no time for gradualness. In the view of Catholic Progressives, action against injustice must be, not only single-tracked and selective, but immediate. "Liberation" must be at once and through confrontation and

conflict: true redemption is only through violence. There is no room in the progressive mind for gradualness. All must be now even if blood must flow to make it now and a revolution suddenly stirred in aid of justice certain to end, as such revolutions invariably do end, by eating its own children. This is more than mere childishness; it is self-centeredness carried to the point of a ruthlessness, which reveals its progressive progenitors as in love — after the manner of most liberals — not with people, but with their own secular perfectionist dreams. Your dawnist is usually a devil in disguise and a ruthless one at that. "Liberty, Equality, Fraternity" they scream from the depths of their arm-chairs as the blood begins to flow; which is always someone else's blood but their own. And when the new order arrives, which turns, in nine cases out of ten, to be no more than the old tyranny writ large, they murmur still from their arm-chairs; "Ah, well; this is the Tudor period; no more than the blood-letting which has to initiate every new order in expiation of the past". These "pearls" having been thrown to their followers — whom they themselves regard as no more than swine — they turn and look next for new fields to conquer, new battlegrounds where, once more, the blood of innocent men, women and children will flow in witness to the indisciplined power of their ill-informed, illiterate and emotionally cluttered minds. We have had enough of these parasites, particularly in the Church, where they still occupy posts which make them appear as representative of a Catholic Body that never wanted them there in the first place and which is sick to death of them and their untutored utterances.

Time to Run before They Go

I am afraid, all the same, that it will be some time before they go. The dotty clerics and religious and their lay stooges are still at it, particularly, perhaps, in the United States; though we have our own very special lunatic fringe in this country. There, in the States, last October, in the closing stretches of America's bicentennial year, during a ludicrously short period of three days — and with the usual animatory techniques set to work by clerical disciples of the late Saul Alinsky — a supposedly representative conference

stoked up over preceding months by the Progressive Establishment (headed by the progressive clerical and lay civil service that staffs the offices of the Bishops' Conference in Washington), made an all-out attempt to identify American Catholicism with a politicized, liberationist outlook that embraced every nonsense from women priests on the one hand to a Socialist Paradise in substitution for Supernatural Salvation on the other. Meanwhile, of course, about a hundred half-paralysed American Bishops looked on, as Bishops look on all over the world at similar gyrations and without any of them having the courage ever to say No. Nevertheless, I think it safe to say that nothing will come of this American circus, even though Rome will do nothing about it. Once again it will be the laity who will sense the nonsense, pull out their rosaries and pray. If bishops everywhere had the courage to do that much, the Church would be in far better shape than it is at the present time.

GOOD FRIDAY

When Christ hung from the nails
A soldier, with a casual rip of steel,
Opened His white body
And a bright seam of blood
Raced down darkly to the dust.
He said 'I thirst.'

Some joker
Gave Him vinegar —
Fire to quench His mouth-fire,
Dry fire for His blood-fire.
He thirsted
And we fed Him fire.

Frank S. Rickards

What Would St. John Vianney Say?

MSGR. RICHARD J. SCHULER

(Acknowledgement to the Wanderer)

I AM a parish priest, and I have some misgivings about the much-advertised new rite of reconciliation, as the Sacrament of Penance is now frequently called. My misgivings come from pastoral experience, a characteristic that is not too evident among the so-called experts who are writing and lecturing on the subject of the changes in the rite of this sacrament. Most of them are professors, monks or chancery persons. One wonders how many hours they have spent in bringing the graces of this sacrament to their parishioners, and for that reason I question how practical or how "pastoral" their interpretations of the Roman document, *Ordo Paenitentiae*, really are.

For example, praying with the penitent, reading the Sacred Scriptures with him, and giving him extended counsel may well be an experience of deep religious meaning for him, but it is better for use at a retreat or on some special occasion rather than in the ordinary parish programme. Such a practice in a parish is well-nigh impossible, unless one is caring for an elite only and letting the rest stray away. Who is there who can afford a wait of an hour or more just because three or four people are ahead of him? I recall such an experience in a line in St. Stephen's Cathedral in Vienna; but as I stood there with only three men taking up an hour, at least five other people came by, and seeing that three people were in line, went their way, knowing how long the wait would be. For a pastor, concerned for his people, this is not a pastoral procedure, especially when the Vatican Council repeatedly admonishes pastors to provide ample opportunities for confession.

Another point propagandized widely is the alleged demand of the faithful to have face-to-face confession. A small elite may be seeking this. But the ordinary parish priest knows full-well that the penitent seeking forgiveness and

reconciliation for his sins is happy for the anonymity and the secrecy of the confessional. From the priest's point of view, bound as he is by the strictest obligation of secrecy, he is not anxious to have information that can so easily be confused with knowledge he has from other sources. What he has learned in face-to-face confession from a person he knows is still bound by the seal of secrecy, but how long will he be able to remember where it was he had learned it? A similar problem arises in the so-called confession chapel, with closed doors and personal encounter and even hand-holding, as some publications have recently pictured. The confessional and its grate, which the law still requires, serve as a protection for both penitent and priest. Years of experience with human nature have gone into making the laws of the Church; to put them aside is not prudent.

And even more difficult for the parish clergy is the confusion among the faithful over various methods of administering the sacrament that they encounter. The Roman document is very clear about the forms that may be used and when they may be employed: (1) a private administration, much as we have always done; (2) a private administration of the sacrament after a communal preparation ceremony and a final act of thanksgiving by the whole community; and (3) general absolution without individual confession, allowed under circumstances that do not exist in this Country in ordinary times. The distinction between form 2 and form 3 is often obscured, and even more confused by various non-sacramental, para-liturgical penitential services that may be mistaken for the sacrament. The key to the distinction is simply, "Did you confess your sins to the priest privately and receive his absolution?" General absolution today cannot be given any more frequently in this Country than it could before; the Roman document makes it very clear that a pilgrimage or a great crowd before a feast day is NOT sufficient reason for absolving a large group without their confessing their sins. And yet, this is just what the experts want to promote. Fr. Frederick R. McManus says that the restriction of the use of general absolution by Rome is regressive and unfortunate. He says that it was the hope of the revisers of the sacrament that general absolution would be more widely permitted. These opinions may indicate why these same revisers wish to extend the ritual of a private administration of the sacrament to a length that would make it all but impossible for a parish priest to reach all of his

people except through a general absolution. What strikes me as so illogical in all this propaganda for general absolution is that in a time when personal kindness and attention to needs of the sinner are emphasized, when the need of individual counselling is stressed, general absolution is so hoped for by some. If this sacrament is a touching of Christ and the allowing of His love to fill us and wash out sin, then how does one touch Him in so impersonal a contact as is general absolution?

The experts tell us that the numbers of those seeking the Sacrament of Penance have decreased. The parish clergy know this well. The experts want us to believe that it was the former ritual of confession that has caused this decline. I categorically deny that, in days past, the lines of penitents were long and the numbers who were "washed in the Blood of the Lamb" were great indeed. Confession could not have been the burden or the horror or the routine that these experts want to make us think it was. No, the decline began in the post-Vatican period, when false theologians began telling us that sin had changed, that it was not possible to offend God mortally, and in particular that the sins mentioned in *Humanae Vitae* were not really sins at all. I maintain that the chief single cause for the growing disuse of the Sacrament of Penance is the new theology that denies the existence of sin as an offence against the law of God. If there is no sin, why have a sacrament to remove it? But the parish priest knows that there is sin; he talks with sinners, as he has always done. He hears them pour out their hearts and seek God's forgiveness and the priest's absolution. He knows the joy that a true penitent experiences with the washing away (*absolvere*) of guilt and punishment through the sacramental absolution of the priest.

Which brings me to my last point. I grow very tired of reading about what we did in the past, as described to me by experts who have had little or no experience in the past: The straw men that have been built up, in order to find causes for the new reforms, for the most part never existed. Just read the suggestions now made by the experts on how a "good confessor" will proceed. Then ask any parish priest what he learned in the seminary about being a confessor and if he has tried conscientiously to carry out what he was taught. Most of us have, and what the new document from Rome asks of us is practically the same as what we have always done. It seems to me that what Rome is asking for is new only to the

experts; perhaps they have never heard confessions in a parish!

The *Ordo Paenitentiae* gives us many options in administering the sacrament. All the parish priest asks is that he can use the options according to need, and not have propaganda from the liturgical experts force him into their idea of what he should do. The shepherd knows his sheep. He knows how they value the privacy, the anonymity, the secrecy of the confessional; he knows how they need the opportunity of receiving the sacrament frequently without undue waiting; he knows how his own name must be protected against any accusations that could unfortunately arise from an imprudent "confessional chapel" arrangement; he knows that he must care for all his parishioners, not just a small but vocal elite who may demand novelties; he knows how his instructions from the pulpit and his admonitions to his people can be improved from his hours spent in the confessional; he knows where he truly learns what it means to be the good shepherd to those for whom he exercises a *cura animarum*.

If Vatican II was a pastoral council, perhaps it is time that pastors speak. One wonders what St. John Vianney, patron of the parochial clergy, would say.

PLUS CA CHANGE

I recall a visit I made long years ago to the Protestant Cathedral of St. Canice, Kilkenny City and there the guide showed us the statues of Our Lady and the Saints lying alongside the wall with their heads decapitated by Cromwell's soldiers — and the tablet on the wall inscribed by Cromwell: "This Church has been cleared of all superstitions — and the heresy of the Mass". — From a reader.

As I write this article the world's leaders have just been eulogising Mao Tse-tung . . . "an eminent statesman who led the resurgence and progress of the Chinese people" . . . "a great man of vision" . . . "it is tragic that a man of this great ability . . . has passed away" and so on. I also read: "Red China, where man is sacrificed to an ideology . . . where human dough can be kneaded into any shape and man can be made to do anything with the most craven servility when they become completely desacralized, when they have abandoned the submission to a Truth that is outside and above them, above them that lead them" — the words of a Belgian priest imprisoned for three years in Mao's prisons. — the Author, who is Director in this country of Father Werenfried van Straaten's, Aid to the Church in Need, 3/5 North Street, Chichester, West Sussex.

Who Speaks for the Persecuted Church?

PHILIP VICKERS

IN the first half of this article I want to concentrate on the problem of communications on behalf of the persecuted Church and then go on to describe the positive aspects of Fr. Werenfried van Straaten's call to prayer, self-sacrifice and generosity, which is at the heart of the work of Aid to the Church in Need, the Catholic Church's own international relief organisation with special responsibility for the religious victims of communist oppression.

A New Concern

When I am called to speak to various groups across the country — Catholics, Anglicans, Methodists, Quakers and

others — I sometimes ask myself; How long have we got before the troubles and sorrows of the persecuted Church in Eastern Europe and of the world, become our own? How long have we got before the wall of deafness, the barriers of seeming indifference, collapse? When such an ocean of horror and suffering, as was released by the Bolshevik Revolution sixty years ago, mounts daily, how quickly can we in the West catch hold of the reality of our own peril? Is it already too late? A new concern amongst the faithful is reflected in the growing demand for accurate information and by the increasing adoption, by local Aid to the Church in Need groups, of specific projects for their aid efforts. But, too little has been said in public, too little has been published and far too much confusing comment has arisen as a result of inadequate knowledge and double-thinking by certain sections of the Church in Britain.

Some Facts

Let me start therefore with some facts:
The persecution of the Catholic Church in Russia is reflected in this table:—

	1914	1934	1962
Parishes	456	0	25
Priests	917	10	28
Bishops	2	0	0
Churches and Chapels	980	3	3

In the Ukraine, the Uniate Catholic Church has been subjected to a liquidation policy since 1944, with the almost total destruction of its life: of 10 Bishops only one, Cardinal Slypi, returned alive from 15 years in Siberia.

Over 40,000 atheistic lectures are given daily in schools, factories and offices in the Soviet Union. Over 2,500,000 full-time employees are engaged in the destruction of all religions.

Over 8,000 communist newspapers (with a circulation of 165 million daily) and 6,000 periodicals are published but there are no religious newspapers.

In Czechoslovakia, in one single night (that of April 13-14 1950), every religious house was occupied by police and soldiers. Some 2,000 religious were evicted and incarcerated in "concentration convents" in confined and primitive conditions. Today, there is not one single living monastery or convent in Czechoslovakia.

Four Questions

There are four recurring questions which people ask me when I talk with groups across the country and, interestingly, the most typical questioner is the parent of young children. They ask:

1. Why do we not hear about this from our parish priest?
2. Why do we not hear about this from our Bishop?
3. Why do we not read about this in the Catholic press?
4. Why are our children not informed about this in our schools?

Alexander Solzhenitsyn has said "...we in Russia are slaves — you in the West are free. Why do you, free people, help the slave masters with economic aid and political silence?" Are we to follow the example of so many of our political leaders, of whom Fr. Werenfried has said, "The politicians cannot help us. Only God can help us". Since when did Christians, Catholics, take their ethical example from politicians? Did we in the days of More and Fisher? No, we have the right and we have the duty to act as Christ told us: to succour the prisoner and to bring assistance to the unjustly afflicted, without fear or favour, however unfashionable it may seem to be to speak of these things and to act according to conscience. This is why I find it hard to believe it when intelligent and responsible men tell me that they do not have the facts on which to base their actions on behalf of the persecuted Church. Do not their book lined shelves contain The Gulag Archipelago, the writings of Amalrik, Moroz, Galanskov and Levitin-Krasnov? Some of the world giants of modern literature?

We number many parish priests amongst our generous supporters and we are indebted to even more for the

opportunity to speak in their churches. But, too few still know about the problems of the persecuted Church. When we wrote to every single priest in England, Scotland and Wales — all 8,700 — we received an answer from just a few. But how generous was their response? Are the Bishops silent? One of our Bishops has very recently appealed on behalf of our persecuted brethren in Eastern Europe and one more has recently spoken in public on the subject of prisoners of religious conscience. Others support us: the late Cardinal Heenan (one of our staunchest supporters) said: "We who live in liberty must not rest while men and women of any religion are persecuted". It is with the authority of the Bishops that we speak in parish churches. No doubt more voices will soon be raised in support of Cardinal Heenan's command.

And the press, particularly the Catholic press, and the information sources? Sources of accurate and up-to-date information in Britain are very good but, regrettably, little known.

A.C.N.'s own bi-monthly *Mirror*, available free to supporters, contains a wealth of reliable information. Keston College covers most Christian denominations with an emphasis on the U.S.S.R.; Christian Order itself provides reliable data, frequently from the pen of Janice Broun; so do *The Keys* and, for the broad field, *East-West Digest*, with its excellent Religious Affairs section.

But there is a weakness in the mass-media section of the Catholic Press where reports are often confusing, even contradictory. To take just three issues of a leading Catholic paper in the months of August-September 1976, some 96 column inches can fairly be described as dealing with international social injustice (specifically the western arms trade and Third-World poverty); but not a word in the 1976 National Conference of Priests resolutions on the problems of the persecuted Church.

Drama of Our Times

I have seen a prayer book written in a Siberian prison camp by young, 18-year-old Lithuanian girls — in Siberia,

2,500 miles from their homeland. They are the martyrs of today: their prayer begins "We have lost our way" . . . And Lithuania is 85% a Catholic country from which 35,000 people were deported, again in a single night, to the wastes of the Siberian taiga. Is it not we, in the comfortable West, who have lost our way? A comfortable way, which is so fragile in the face of communist oppression and infiltration. Behind the Iron Curtain it is said by Catholics of the "Church of Deafness"; We know the West is Christian in name only. In the West, capitalist materialism is suffocating you just as dialectical materialism is trying to suffocate us in the East. If we were to meet our suffering brothers and sisters in the East we would find we had more in common with them than we have, or should have, with the materialist society we know here in Britain today.

Christ has told us, "The slave is not greater than his master. Since they persecuted me they will persecute you". We recognise therefore the inevitability of this persecution, which is not due to the shortcomings of the Church, but to an atheistic materialism which denies God in principle and hates the people of the Word because it hates Christ. We have only to read the writings of Karl Marx, of Lenin, of Stalin, of Mao Tse-tung to know what they intend and what they have done. It is therefore the most absurd stupidity to allow ourselves to be lead to believe that there can be any rapprochement between the belief of Marxist-Leninism and the beliefs of Christianity. On the one hand, we have Lenin with his message of justice in hate, on the other we have Christ with his message of justice in love. The two are perpetually incompatible. It has been said that the Communists won the propaganda war in the West six years ago. Has not a leading British politician said he was "on the side of" the Russian Revolution, the Chinese Revolution, and the Viet Minh because, of all curious reasons, he knew it was better to live in the twentieth century than in the past and because there was no other instrument than Communism for effecting the change? Only a few months ago the niece of D. N. Pritt, the English lawyer who attended the purge trials of the 30's, told me that he could not have been wrong on the propriety and authenticity of the trials, "He was such a nice person". I can believe he was nice, and intelligent, but he was also wrong.

What Communists Say

However, you do not have to listen to me or to believe me. You can read what the Communists say themselves. In the Third Communist Party Programme, announced in 1961, they said:

"The extermination of all religion (is to be achieved) before the year 1984."

That is only seven years away. In 1960, Communist Party policy had shifted away from the public creation of world martyrs, away from the attack on Cardinals and Archbishops, and onto the attack from within: the creation of the Peace Priests, the attack at the "grass-roots", on the parish priest and the laity.

Of course, I have not fully covered the question of who speaks for the persecuted Church in this country. I have not touched on the schools at all, and there is a crying need for our teenage children to be properly informed on an issue which bears so directly upon their own lives; lives which have been lived almost entirely during the period of detente. But I have, I hope, raised a number of important issues.

Areas of Positive Action

At this stage, I would like to lead you into the areas of positive action on behalf of the persecuted Church and tell you something of its spirit and of what we in the West can do to help it pastorally and materially, with our prayers and self-sacrifice and with our generous hearts. Thousands are doing this already — on their own, in groups — through their support of Aid to the Church in Need and in other ways through prayer and self-sacrifice. And, increasingly, donations are being sent in the form of mass stipends so that priests, in the East, can offer up mass for us in the West.

Spirit of the Persecuted Church

Of the spirit of the persecuted Church there can be no doubt other than to describe it as the spirit of the catacombs, the spirit of the first Christians: their faith, their charity and

their determination is so great that their strength can only be supernatural. This "Underground Church" — so often described — is indeed an invisible Church, often flourishing beneath the feet, as it were, of the official Church. It exists in Europe and it exists in China. It was from a Chinese Catholic priest that we received this message: "Say only that the Catholic Church is alive in Red China but that you, in the West, will not see anything or hear of it for many years to come". Fr. Werenfried has truly commented that when the day comes for this hidden Church to reveal all its love and all its unassuming glory it is we, in the West, who will stand to gain: they will have little to learn from us, we will have all to learn from them.

The spirit of the persecuted Church is well demonstrated in its knowledge of the police spies disguised as theology students who are certainly placed in East European seminaries, yet the teaching proceeds as normal — priests will be ordained. Or in the vital importance attached to the broadcasts from Radio Vatican and other Western stations: these often represent the only available sources of true information. The so called Catholic Press in many of these countries is literally the voice of Communism: such papers as *Zorza* in Poland or *Katolické Noviny* in Czechoslovakia — the latter is the only general Catholic paper published; it is edited by a Peace Priest, dictated by the Party and its spiritual value is described as nil. It is however the only means through which the Church can publish liturgical information. As a result, ownership of a transistor is vital in East Europe, even though it is forbidden to seminarians and theologians.

The persecuted Church is entirely loyal to the Holy See and in very few situations has any attempt to create a national Church proven to be in any way realisable. But such conditions take a toll in terms of human health: circulatory troubles, cardiac illness and nervous tension are as much the result of political tension and the persistence of police pressures, as of working irregular and late hours.

Needed Aid

Because of these conditions Aid to the Church in Need is working to provide assistance and to help fulfil various pressing needs: church-building and re-building;

motorisation and studies of priests; gifts of food, clothing, bedding, medicines, furniture; the supply of bibles and theological books. In the West, a campaign of prayer and dissemination of news: help for religious radio stations, the publishing of books on religious persecution and religious formation in East Europe. As Fr. Werenfried has said, "To make known the injustice done in the East to the oppressed peoples is the best way of helping them, but never have these poor suffering people been so abandoned. The fate of millions of Christians is passed over in silence".

Familiar words? Yes. Think again of the refugees. In 1975, over £900,000 was donated to refugees by Aid to the Church in Need. In 1974, we were able to assist refugees in Vietnam to the tune of £118,000. In 1975, this was reduced by 80%, because the Communists began turning back our aid at the ports. Other ways have now to be found.

Aid to the Church in Need, first founded in 1947 to help the refugees fleeing in advance of the Red Army, now provides aid to over 100 countries where the Church is persecuted or menaced, and raises its funds in 13 countries in the free world. It is the only international Catholic relief organisations working primarily in the *pastoral* field. Unlike so many other organisations, A.C.N. does not sink wells, provide tractors or plant fruit trees. It is concerned with the spiritual life of the poor and downtrodden and assists self-help schemes only where the primary purpose is pastoral. It is, moreover, the only Catholic relief organisation, with direct control over the distribution of its funds, with special responsibility for the Church behind the Iron Curtain, this Church of which His Holiness Pope Paul VI has said:

"This suffering Church has its place in our heart as the most beloved part of the great Christian family to which all our love extends . . . we do not cease to pray for it and to do all in our power to help it and relieve its sad fate". (June 22nd, 1974)

The Work in Britain

As a Pontifical Sodality, A.C.N. reports direct to the Holy Father. In Britain, where it has been operating for 12 years, it is recognised by the Hierarchy and its responsibility is to propagate the truth concerning the persecuted and menaced

Church, to initiate prayer actions and to raise funds. And yet, in 1975, it was realised that less than 5% of Catholic priests had even had the opportunity of knowing about its work. To start to remedy this we sent out the 8,700 letters referred to earlier.

Amongst typical prayer actions appropriate for every Diocese and parish we can instance:

All-Night vigils, such as the one at Westminster Cathedral in October 1975;

Pilgrimages, such as the International Pilgrimage for the Church in Need at Aylesford in June 1977;

The daily Rosary;

The special prayers for the persecuted and suffering Church, developed by contemplative nuns;

"Action 1-2-2": the Friday fast; the consecration of the money saved for the persecuted and the poor; the keeping of a moment each day for a prayer of repentance;

Visit to the Blessed Sacrament, even for a few minutes, on behalf of the imprisoned;

The offering up of your Holy Communion for those prevented from receiving Our Lord either through a lack of priests or through persecution.

Getting Aid behind the Iron Curtain

We are sometimes asked, how can you get aid behind the Iron Curtain? In order to obtain foreign exchange the Eastern bloc countries sell "vouchers" to the West which, when sent back to the East, can be exchanged by the recipient for goods. If custom dues are paid in advance in western currencies, parcels can even be sent as far as Siberia. In the East, religious books are in short supply. They are bought on the black market and copied by hand. Last year A.C.N. provided breviaries, liturgical, theological and spiritual books and bibles translated into Russian and other languages.

The Third World

In the East the press is almost entirely in the hands of the persecutors. In the Third World millions are without means

of information. In the West false information is frequently disseminated and accurate reports are muzzled. The bi-monthly *Mirror* helps correct this imbalance in the West, and also produces most of the donations we receive. In the Third World, we help with the education of priests and of catechists in order to strengthen the voice of the Church. This spreading of the work to the Third World came about as a result of the Bishops' Synod in Rome. On that occasion, Fr. Werenfried had one of his books translated into Latin and distributed to all the Bishops present with an appeal for their help. He received two, now famous, replies. One was from a Bishop from Latin America who, while praising him for the work, pointed out that it would be "cheaper" for Fr. Werenfried to start helping in Latin America now, rather than wait until Communism took over there too. The other was from a Bishop in India, who commented that if he wanted a "palatial pig sty" or a land development scheme there were any number of aid agencies he could apply to. But, if he wanted vestments for his priests, or a motorcycle for a nun, or a roof for a church, there was no-one. As a result of his world tour (described in Fr. Werenfried's book "*Where God Weeps*") the work was extended to the whole world and now Latin America, and especially Brazil, is the second largest aid area after the persecuted Church.

Unquestionably, the most dramatic third-world aid-action was the mobilisation of 160 ex-Swiss-Army lorries for the Amazon basin of Brazil. Fr. Jac Poels is 62 years old and is a missionary in Baiao in the Amazon Valley. His parish has 15,000 inhabitants. For 15 years, refugees from north-west Brazil have been moving into the region to work on clearing the primeval forest. The immigrants were too poor to buy a vehicle for themselves and their profits from Fr. Poel's co-operative were eaten up by transport owners. They nearly lost touch with Fr. Poels because the transport problem made it impossible for most of them to get to church. A.C.N. supplied a lorry. We trained the driver. Monday to Friday it provides commercial transport. On Saturday it goes to market as a bus. On Sunday it goes to church. Now two "buses" are running in Baiao. Poverty is declining, the religious level is rising. We aim to continue this project until 250 lorries are driving about the Amazon Valley in the service of both Church and people.

No Violence

As Father Werenfried has said:

"Revolution is not the solution of Christ. We wish to bring the rich to the true practice of Christianity, to restore the likeness of God in the poor, to bring them out of their misery."

This is why we cannot accept violence, especially the force of arms, which is uncontrollable once it is let loose. Nor can we accept indiscriminate death as the path to liberation, because violence always provokes violence and irresistibly engenders new forms of oppression and enslavement which are often harder to bear than those from which they claimed to bring freedom.

Aid to the Church in Need is "the Church in Action". Its work has been described by one of our Bishops as "the true work of the Church". "It's what we should be doing all the time" he said. What then is stopping us? Is it apathy? (When speaking in New York last year Solzhenitsyn made reference to America's tiredness. He said, "You're tired, but not as tired as we. You're tired, but the Communists who want to destroy your system aren't tired; they're not tired at all".) For, in reality, there is nothing to stop us. We are free. We can do everything. And faith can achieve all things.

Aid to the Church in Need is merely the mechanism whereby your love, your gifts, can reach the downtrodden "who shall be freed from their oppressors" (Luke 4/18-19), the captives, the broken-hearted and the poor. It is only we, in the free West, who can help them. There is no-one else.

I am very much too old to have any taste for fun and games at Holy Mass. That is not what I go to Mass for. — From a reader.

New Penance

FATHER ALBERT J. NEVINS

(Acknowledgements to Our Sunday Visitor)

WE WERE talking to a priest the other day who has had many years of pastoral and counselling experience. We asked him what he thought of the new rite for penance.

"Not much," he replied. "It's brought to us by the same desk-chair liturgists who have already given us confusion. Only this time I'm a little more suspicious."

"Suspicious?"

"I can't prove it, of course, but I suspect at least on the part of some it is a serious attempt to destroy private confession. The new rite with all its optional elements may be fine for a monastery where numbers are limited and time is not. But in a busy parish, especially at holidays when there are long lines of penitents, it will be impossible to do justice to the spirit of the rite and hear all the people. So bishops will be besieged with requests to grant communal absolutions for pastoral reasons. Unless great prudence is shown, what is now intended as a most rare exception could become standard procedure. It has happened elsewhere in the revised liturgy. Then the next step would be to abuse the communal absolution and include people in bad marriages and other irreconcilable situations. Sure, you can tell them to go to private confession within a year but will any private confessions be left?"

"Face to face confession has its own dangers. It goes against the experience of the Church. There is a danger that the sacrament will become humanistic. There is the danger that this type of penance will become a psychological counselling session, conducted by priests who have no training in psychological counselling. Many priests have a tendency to become personally involved with people they are aiding. The anonymity of the confessional gave protection. I think a lot of priests are going to create trouble for themselves. Face to face is going to be exploited by hysterical

people and untrained priests are going to get caught. It's a risky business for everyone. We are now finishing up a six-week catechesis of our people. Before that we should have had at least a year of classes for our priests. I'm concerned that this new rite will become something more than what the Sacrament of Penance is supposed to be."

"What do you mean? Do you have theological difficulties."

"Not exactly. Penance is an act of reconciliation and conversion. But the basic reconciliation is to God. Sin is an offence against God and His laws. Only secondarily does it offend the Church through the Mystical Body and only secondarily does it offend one's neighbour even though it may be committed directly against that neighbour. Again there is a danger here of humanism and some of the catechesis I heard has been faulty in this regard. John's account of the first Easter night makes two points. First, that the Holy Spirit works in a special way in the sacrament for the discernment and judging of sin. Second, that the end of the sacrament is forgiveness of sin. This is primary, not reconciliation which comes as a result. We have to understand the immensity and gravity of the offence that sin gives to God. Man by himself if he spent his whole life in penitential acts could never atone for the offence given by one sin. Since God is infinite, a sin against God takes on infinite aspects. So it is impossible for man to make atonement. This was only done by the infinite merits gained through the suffering and death of Jesus. Thus the first act of Christ after the Resurrection was to grant the power to forgive sin which was now possible by His sacrifice.

"There is a tendency today to seek new things, to centralize the accidental, to try and bring God down to the level of man in a buddy-buddy relationship. The Old Testament consistently develops the awesomeness of God. While in the new covenant we can call Him 'Abba,' our Father is still a God of majesty and awe. Our rituals must always reflect this fact. We can approach Jesus as a brother whose death redeemed us. I am disturbed that the Sign of the Cross has been dropped from the absolution. It was a reminder from where the redemptive and pardoning power of the sacrament came."

"I think the bishops have to clarify the extent of faculties. Priests are now going from one diocese to another and

hearing confessions in what they call 'a communal right from ordination.' I can see difficulties here but this is really a legal matter for the hierarchy. But then so is the whole discipline of the sacrament."

ASH WEDNESDAY

When the priest
Crushed the cross
Of black ash
On your unmarked brow
My little son
And said those dark words
'Remember man that thou art dust
And unto dust thou wilt return'
You turned round
Gay, with a grin.

Afterwards you said
'What does he mean, Dust?'
And I said
'He means we shall die,
Some day — a long way off —
We shall all die.'

A sudden frost chilled
The landscape of your love.
I could have warmed it away.
I let it stay.

Frank S. Rickards

Any Questions?

WILLIAM LAWSON, S.J.

God gave us all free will. To what extent should we allow others to exercise their free will in a way which goes against our Catholic principles?

We need to be clear about the limits of human freedom. Strictly speaking, we can be genuinely free only within the boundary of our human nature. Physically we are not free to breathe, without artificial aids, under water, or, like the flea, to jump many times our own height. Intellectually we are not free to hold that two and two make five, that the world is flat, or that God does not exist. Morally we are not free to tell lies or commit murder. There are many ways in which we can act outside our limits; but when we choose, freely, to cross our boundary, we damage or even destroy our nature. Freely to ingest a lethal dose of poison is to die. Freely to accept and profess untruth is to darken the mind. Freely to commit sin is to enslave ourselves, as St. Peter says.

The very instinct of self-preservation warns us against the exercise of free will to do evil. Has anyone authority to prevent others from such misuse of free will? Parents, clearly, have such authority over the children still subject to them. They have the right and the duty of preventing misuse of the will. The State has a comparable right and duty to forbid and punish various kinds of wrongdoing. Strictly, it is entitled to prevent the propagation of false doctrine, though it may judge that to do so would be imprudent and ineffective. The opinion widely held nowadays that everyone is free to hold and spread any political or religious doctrine is false. It is based on a misunderstanding of freedom and a gross depreciation of truth. As many Popes, Leo XIII for one, have said, error does not have equal rights with truth. As human beings, citizens and Catholics we are justified in opposing the evil exercise of free will within our own sphere.

I think that those who insist that the Mass should be in Latin are snobs and show-offs. Why should not

we ordinary people have the Mass in the language we understand?

Your statement seems to me to be unfair; but you ask a fair question which has been asked over and over again in the history of the Church. The language of the Mass originally, Greek and Latin, were vernaculars; and there have always been vernaculars used locally in the celebration of the Mass. Latin came to be the Catholic language rather by accident, because Latin was the one written language available among the barbarians. They could not understand it; and it became less and less intelligible even to people speaking languages derived from Latin. Intelligibility of language is not necessary for participation in the action of the Mass by worshipful faith; but the recent Council said that the faithful would be helped if there were more vernacular in the Mass. It said, also, that Latin should, in general, be the language of the Latin Rite. It was only after the Council that the liturgical commission dropped Latin from the Mass altogether.

You could profitably reflect on the advantages of Latin for at least the Canon of the Mass. In their advocacy of the use of Latin, recent Popes have enumerated three main qualities of Latin which recommend it for liturgical use: it is universal ("the Catholic language"), neutral and fixed. Though it is not absolutely universal, it is the Roman language, the one most used in the Roman Catholic Church. It is not an everyday language, subject to the changes which affect all living languages; it is therefore fixed in meanings, and is invaluable for the formulation of the doctrine of the Sacrifice of the Mass and the Real Presence. And, as it does not belong to any race or nation, it is neutral.

I am sure that you will agree that to have one sacred language throughout the Church signifies and fosters unity. So, both vernacular and Latin, in whatever proportions are right.

How much knowledge of a subject must one have before one is entitled to talk about it?

You sound as though you had ventured to express an

opinion on some subject or other and had been snubbed by an expert, real or imagined, on the subject.

What should be questioned, I think, is not just the extent of our knowledge but also our way of talking. If we follow the advice of the Greek philosopher, "Know thyself", we shall find out where our knowledge ends and our ignorance begins; and prudence requires us to make our speech suit both our patch of knowledge and the desert of our ignorance. An expert is permitted to hold forth on his special subject while others listen respectfully; but he does well to remember the definition of the specialist as one who knows more and more about less and less. Experts in a wide range of subjects, like Leonardo da Vinci, are rare; and even they, whose knowledge is remarkably extensive, know what they know within a surrounding darkness of ignorance. We, who are not experts, do not lay down the law unless we are presenting demonstrable truth or are backed by the authoritative teaching of the Church. We try to remember that our right to an opinion is not absolute. It requires a foundation of knowledge (which includes knowing how much we know). In short, we need to know not only what we are talking about but also what kind of opinion our knowledge entitles us to.

We should always take pains to be sure of our facts. And when we are sure of those we should test any judgement we make on them by hearing the other side. One of the Fathers of the Church says we have two ears so that we may hear both sides, and one mouth with which to utter a considered assessment of both. And even then we speak becomingly only if we are modest.

THOUGHTS AT A "MODERN" REQUIEM

"No tears", they said:
"She's gone to God.
Rejoice!"

Yet to the heart's defence
Comes one quiet Voice:
For Jesus said of Lazarus that he slept.
But Jesus wept.

S.G.

Book Reviews

C.T.S.: RITE YOU ARE

"As is well known, in many places people have either ceased to go to confession or else go very infrequently. This is not necessarily a good thing". I read these words recently with great interest. If they had been published by the Protestant Truth Society, I would have taken their underlying meaning to be something like this: "As Confession is obviously a most objectionable Popish practice, the fact that Papists are abandoning it must seem to be obviously a good thing, but this is not necessarily so". I would have expected an interesting argument to follow, justifying this seemingly paradoxical statement.

But they were not published by the Protestant Truth Society. They were published by the Catholic Truth Society.

The anonymous author goes on to say that personal confession is now only one of three rites of reconciliation, the others being "individual confession and absolution in the context of a penance service, and general confession and absolution". If words mean anything (and very often they don't) the third rite gives absolution to a number without their each making a particular confession of their own particular sins. Which would be handy.

Pascal said that one of the important causes of the Reformation was the refusal of men to tell the whole truth about themselves even to only one man, and that in the conditions of strictest secrecy. *Nous avons changé tout cela.* According to the pamphlet, people find it easier to discuss their lives and problems outside the confessional "and the priest should be able to transform such discussion into confession and absolution with the minimum of fuss". How do you transform a free-ranging and quite possibly self-indulgent monologue into a sacrament with the minimum of fuss, or even with the maximum of fuss? In my experience, people who are given to discussing their lives and accompanying problems are not greatly addicted to the strictly objective and impartial truth. At what point does the priest put on his stole, with the minimum of fuss, and gently

tell the penitent that from now on he (or she) must tell the truth, the whole truth and nothing but the truth?

For Penance is a sacrament, not a dialogue or a spiritual chat. The second rite of reconciliation is described here. There is a communal service, readings, a homily and so on, followed by individual confession with probably a number of priests, some perhaps from neighbouring parishes, giving a hand. But the pamphlet says that the time devoted to individual confession should not be inordinately long. Fifteen or twenty minutes should be enough. During that time a priest should be able to hear ten confessions. Does the penitent go into his life and its problems in a minute and a half? A doctor friend of mine came into our house quite late one night and asked for a drink. He was a most abstemious man, but he was almost in despair. He had just finished a marathon surgery and calculated that he had spent an average of only three minutes on each patient. Admittedly much of the work was repeat prescribing, but still he felt he was being false to his vocation. "Some day", he insisted, his eyes red with fatigue, "I am going to miss something, and somebody will die". Somebody did. If production-line treatment worries those who have the care of bodies, how much more should it worry those with care of souls? This is a far way indeed from the rambling discussion of life and its problems turned into the sacrament of penance without fuss. The third rite of reconciliation does not have sacramental confession at all.

All this smacks very strongly of collectivism, and also self-excuse. If I attended a reconciliation service Mark 1 or Mark 2, the young man next to me might be sinfully vain of his strength and good looks. I am seventy-four and as weak as a kitten. My own particular sins will be lost in the general mish-mash of generalized repentance. To say "We are all guilty" is the same as saying "I am not really very much to blame personally". It is well known that thieves insist that all men are dishonest.

The good old Hegelian-Marxist dialectic comes into it, too. Why not? As Marx was ass enough to apply the dialectic to the manufacture of shirts (see *Capital*, volume one), why not apply it to Confession? The penitent is described as a partner in the Sacrament. Is he thesis or antithesis? He is a partner, but not an equal partner, as the priest is not equal when he, in turn, is the penitent.

For the same reason, I dislike "reconciliation", just as the CTS dislikes "confession", which it says has more than one meaning. So it does, but in the Sacrament of Penance it has only one — making a clean breast of it.

It's the same with "reconciliation". In its common use it means burying the hatchet. Dickens quarreled with Thackeray and refused to speak to him for years, though the cause of the quarrel was quite trivial. It ended when they passed in a club one day and the good-natured Thackeray spontaneously held out his hand. Dickens took it. Neither man apologized or admitted he had done wrong. The cause of the quarrel was not even mentioned. That is what we commonly mean by reconciliation. It is emphatically not what we mean by the Sacrament of Penance — or is it what some do mean?

We are told to consider whether our "rapid and routine confessions" give adequate expression of what the sacrament really is. What about the ninety-second confession recommended in the same booklet? It is certainly rapid and can hardly help being routine.

But the cat is let completely out of the bag in one paragraph. "It will probably be necessary to celebrate the rite of reconciling several penitents with the assistance of neighbouring priests until general absolution has been considered by the authorities". Presumably this means that Rite Three which is not a sacrament will become one without individual confession.

In another place, we read that "It will take time to see how the first form of reconciliation relates to the other two". You can say that again. But why not ask how the first form of reconciliation can be reconciled with the other two? On the whole, it is not self-evidently a bad thing that some people still go to Confession, humbly and frankly confess their sins, primarily because they have offended God, and ask forgiveness; reconciliation being for equals.

The President of the Catholic Truth Society is Cardinal Hume. The Vice-Presidents are the English episcopate. Have any of them read this literally scandalous production? It seems some of them must have, for it was prepared by the National Liturgical Commission for England and Wales.

An aim of the Catholic Truth Society is "to assist all Catholics to a better knowledge of their religion". If this is the kind of assistance the Catholic Truth Society is providing, the

Protestant Truth Society can sit back and rest. Its work is being done by other hands.

Colm Brogan.

RECUSANT POETS AND OTHERS

From time to time we have had the pleasure of publishing in Christian Order some of Father Joseph Brown's verses. We like them because they express with feeling and with bite what so many in the Church today experience deep within themselves. Their dissatisfaction is profound and it is growing. It will not cease to grow until they know that their case is heard. What they need at the moment are not bromides; but the satisfaction that will come when they are given cause to know certainly that their case, after all these years, has been listened to and taken count of. They are tired of being played with by Ecclesiastical Authority and the too numerous commissions which profess to act in its name; of being, as they see it, brushed aside, whilst the plans of interloping Progressives are taken up. They will learn with pleasure that Father Brown's first volume of verse has sold out and that another is now available at £1 post-free from Abbey Mead, Hall Lane, Lydiate, Liverpool.

Meanwhile, what you might call the angry young men amongst the laity are giving vent to their thoughts in verse. One of them is very rough indeed, but he is straight and true and honest. In what he modestly calls his *Rhymed Reflections of a Common Catholic*, Mr. David Read (who may be middle-aged or old for all I know) appears to me to be very much to the point, even though his language is — necessarily, maybe — somewhat crude. Be that as it may, he appears to me to sum up exactly what a growing number of the laity are thinking, yet still goes unrealised by progressive priests and religious. Here, for example, is a poem called "Monkey Business". It is not for sensitive ears:

You're a what? a monk, old son?, go on, pull the other one;
You're more like a bloody monkey in a zoo.
In a yellow T-shirt dressed, with "New York" across your
chest,
And your hairy arms exposed to vulgar view.

Well, I'm sorry if you are: I'd have thought that in a bar
Holy friars would be pretty hard to find;
Seems to me, with what you've got, you're a, well, I don't
know what.
And I'm envious to see the way you've dined.

I thought you took a vow not to have a lot of chow,
Are those yours? the camera and the radio?
You've got money in your purse, it's supposed to be a curse.
Your reward's above they say, not here below.

Don't get shirty, I'll believe what you say, don't let it
grieve.
You, I find it hard to take you for a priest.
But you don't look like one mate, if you're in that holy state.
I expect to see some sign of it, at least.

What! your clothes are in your heart?, that's a corker,
for a start;
I can't see inside your happy holy pump.
If you look like what you ain't, you're a liar, not a saint.
Disappear, before I boot you in the rump.

Crude, you might say, to a degree. I agree, but asked for? I think so. Given the time and the mood and the frustration of so many good Catholics, in all probability, salutary. For one feels that clerics and religious who have brought the Church to her present pass must be made to realise what they have done; with what contempt the laity now regard them. This is as true, unfortunately, of nuns as of others. This is what Read has to say of them. The scorn is almost frightening. The question to ask is whether it is merited and the nuns should ask it of themselves. The poem is entitled "The Holy Nuns".

The Holy nuns have always been
First on the progressive scene.
First to take the statues down,
First to change the holy gown.
First to make their pupils free,
First to teach near-heresy.
First at altar rails to stand,
First to take Christ in the hand.

How convenient to obey;
Throw your consciences away.
Mindlessness without alloy —
See how much you can destroy.

Shocking, indeed, and sad; it makes one want to cry when the past of only a few years ago is brought to mind; but is it true? And, if it is, is the shock not necessary to bring the truth home? These *Rhymed Reflections* are strong meat, but I would recommend them nonetheless to Religious and rather specially to Sisters. The booklet costs 50p post-free and may be had from Beta Publications, Highbury Studios, Swan Yard, London N1 15D. Cheques should be made payable to David Read.

Gentle and far more profound — if, perhaps, less effective for the moment — are Anthony Cooney's fifteen poems collected and given sequence in a booklet titled *Rosary*, which may be had for 20p post-free from the Author at Rose Cottage, 17, Hadassah Grove, Lark Lane, Liverpool 117 8XH. These poems can be prayed from with profit; they recall one to the real things in life.

From poetry to prose; we come to the latest of Father Guy Brinkworth's many excellent and spiritually most helpful publications, *The Divine Urge*, which is made up of post-conciliar meditations, drawn up by a Jesuit Priest who knows what true renewal really is. What Father Brinkworth has to say here is both moving and immensely practical. This booklet is very good value at 80p from the Author at the Convent of Mercy, Fishguard, Dyfed, Wales SA65 9DU. Whilst writing, a request for a list of publications should be added. All Father Brinkworth's publications are warmly recommended.

Mr. P. F. Swarbrick, founder of the Apostolate of Catholic Truth, has published another pamphlet on Pentecostalism, which readers are strongly recommended to buy and set alongside Father Gabriel Barry's pamphlet on the same subject, also published by Mr. Swarbrick, and the three articles by Mary Martinez, which appeared in *Christian Order* for October, November and December of last year. Mr. Swarbrick's latest pamphlet is by Doctor J. Navarro-Valls and is entitled *The Charismatic Renewal Movement: A Threat*

to the Faith. It may be obtained from Mr. P. F. Swarbrick at 52, Moorcroft Crescent, Ribbleton, Preston PR2 6DP.

And, finally, two leaflets entitled respectively Contraception — or Killing and Why Christians Cannot Believe in Abortion. Single copies of these are free if a stamped and addressed envelope is sent to Rugby Life, 18 Carlton Road, Rugby, Warwicks. Ten copies can be had for 20p post-free from the same address. Also, in this context, a short, grimly effective pocket-size strip-cartoon booklet entitled, Who Killed Junior? It is good and, I think, very striking. It can be had from Catholic Family Life, 172 St. Andrew's Road, Coulsdon, Surrey.

Please note that none of these publications are stocked or can be supplied by Christian Order. Direct application to the Authors and/or Publishers is earnestly requested.

Paul Crane, S.J.

REST IN PEACE

Colm Brogan died shortly after writing the review-article you have just read — with the promise of many more to come. We publish it in his memory; that of a truly good man in the best sense of the word; a man of courage and total integrity whose Faith was his life. May he rest in peace.